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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 16] MONDAY 3—1—1944 [PRICE 0—1—6

INTERESTING FIGURES

There are six basic materials of modern industry; Coal, Iron, Copper, Cotton, Oil, Rubber.

America produces a third of the world's Copper, a third of its coal, more than a third of its iron, half of its cotton, and sixty per cent of its oil.

In one hour it produces enough copper for half-a-million shells, at half a lb per shell. In one hour it produces enough oil to send 3,000 flying fortresses from England to Berlin and back.

America produces 10 to 20 per cent of the world's bauxite, mercury, magnesite, gold, wool, soya; between 20 and 30 per cent of the world's supply of lead, silver, vanadium, and natural phosphates, 80 per cent of the world's sulphur, and more than 90 per cent of its molebdenum, used for toughening steel.

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4 cruisers,
8 destroyers,
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100 flying fortresses,
800 fighters, and
800 tanks.

LONGEST WORD

I was challenged the other day at a little luncheon party to produce the longest word in the English language. I thought I had done pretty well with "honorificabilitudinity," till a friend promptly put me out of the running with "antidisestablishmentarianism." But a professor of mathematics who was present won in a canter with "Unhypersymmetricoantiparallelepipedicalisationalographically." It contains sixty letters, and is used, thongh rarely, in mathematics. I was so dazed I forgot to ask him what it meant!

A.

REPRINTS AND BOOKLETS

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PRADHANASHIROMANI
T. ANANDA RAO, B.A., C. I. E.

Some reminiscences, by a contemporary

This nobleman, the eldest son of Raja Sir T. Madhava Rao, worked his way up unostentaticusly to the height of the Prime Ministership of the Premier Hindu State in India, though he was devoid of all ambition and of all efforts to ingratiate himself either in the good graces of the authorities or the public. His whole life was a remarkably detached one. The entire life of Ananda Rao is in many respects a strong contrast to those of the ordinary run of distinguished Indians.

At the very beginning I may state, it was a curious combination that he was the son of a Dewan, a son-in-law of a Dewan, (Rama Rao of Travancore), and himself a Dewan of no ordinary State. His wife once declared with pardonable pride to a lady friend of hers, that she had been specially favoured by Providence in having been the daughter of a Dewan, daughter-in-law of a Dewan, and the wife of a Dewan!

Ananda Rao before he entered the Mysore service was a tutor to the Prince of Travancore for a time and he was awarded a pension. This fact he mentioned to me with pride. It will be interesting for the public to know that the following were his life-long characteristics: (1) An unsurpassed sense of absolute loyalty, under all circumstances, to the Sovereign, with an instinct of not recognising any other external authority except under accepted conventions and with the sanction of his own Sovereign.

(2) A rigid adherence to routine carried often to extreme limits of not receiving reports or officers after the office time.

(3) The established habit of his, of not admitting to his presence any one—be he an officer or a near relative or his own medical attendant in his residence without previous intimation to him in the shape of ringing a bell, specially provided for the purpose at the threshold, and getting a response from him.

(4) An absolute indifference to what his colleagues or superiors or the general public thought of him or his work.

(5) Absence of favouritism in the distribution of patronage, and a strange disposition which made neither enemies nor friends nor partisans in an active official career extending over several decades.

(6) The habit of voracious and intensive reading of standard books of the day.

(7) A well-disciplined daily life in which from morning to evening, the routine of daily work and obligations, from the morning constitutional walk till retirement to bed at night was rigidly kept up, at times even to the dismay and despair of his friends and relatives. In fact in my whole conscious experience of nearly half-a-century, I cannot mention any other name to match that of his in the above respects, among the vast range of my acquaintances in all parts of India.

HIS FIRST WELCOME TO ME

His first welcome to me in his office room when in 1904, he succeeded Mr. V. P. Madhava Rao as Revenue Commissioner was a very pleasant and agreeable surprise to me. I was then only the Manager of the Office. He accosted me thus, "I have heard of you and known you, since the time you were in the 'Hindu' office. I requested the Government twice to place your services under me as Census Commissioner. But they did not. I am glad now to work with you." Then for the first time I felt, that though at times I had been subjected to hardships owing to my supposed connection with the press and my uncontrollable faith in journalistic adventures, there was one in high office, with whom, though he had never identified himself with any party or press, my past journalistic career was a passport officially for esteem and confidence.

I remember even to-day how a Dewan of Mysore once told me that when he desired to post me as an Assistant Secretary to Government, his then Chief Secretary demurred with the remark that he did not want to have a journalist under him as one of his Assistants. Ananda Rao was the very reverse of this Chief Secretary!

STUBBORN PERSISTENCE IN HIS OWN METHODS

When Ananda Rao was Deputy Commissioner of Mysore, there was a very regrettable and somewhat exciting strike in Mysore City. Subsequently, after his transfer from that office, one of his friends pointed out to Ananda Rao what he considered to be his faults in dealing with the situation at Mysore and giving cause for such a strike. Ananda Rao was not in the least affected. His reply was "I shall act in the same way as I did now if I again find myself in a similar predicament!"

He was generally averse to moving on tour, but when, under pressure of Government, he left Bangalore he would not return for months together though he was urgently called by telegram.

(To be continued.)

HENRY FORD

Owed £12,000,000

(continued from last issue)

And there is no more dramatic episode in his career than the story of his battle with Wall-street when at one critical period, early in 1921, it seemed that his vast structure had at last fallen into its power. He was momentarily hard up for money. He owed £12,000,000, with only £4,000,000 of cash in hand. An emissary from Wall-street descended on him with a plan for tiding him over his difficulties. Ford listened until his visitor manifested an interest in the appointment of the new treasurer of the Ford Company. Then he showed him the door and set out to defeat the spider that was preparing to gobble him up. Before April he had converted his stock in hand into £5,000,000 cash, raised another £6,000,000 by speeding up the delivery of goods, sold some of his Liberty Bonds collected from agents in foreign countries, amassed £6,000,000 more than he owed, and kept Wall-street at bay. Then he reduced the price of his cars, enlarged his business, and at the time when almost every other firm in the country was depressed and the motor business seemed to be going into bankruptcy he started triumphantly on the most spectacular phase of his extraordinary career which left him, not merely the greatest prince of industry in the world, but, as a mere by product, the greatest banker in America!

THE PEACE SHIP

It was the idea that the financiers were the real authors of the war that sent him out in his "Peace Ship" in December, 1915, to deliver Europe from the insane carnage that afflicted it. "The Boys out of the Trenches before Christmas" was the slogan he invented, but he had not the ghost of a notion how it was to be done beyond a dim vision of some miraculous waft of peace passing over the battle-fields. Probably no such comedy was ever enacted outside the pages of "Don Quixote," and the world wrote off Henry Ford as the greatest jest of the century. He himself soon saw the folly of the adventure, realised that the peoples were to blame as much as the financiers, came home convinced that there were some diseases that could only be "cut out with a knife," and when America came into the war flung himself into the production of tractors and ships with the feverish ardour of a crusader. On the day that America declared war this conversation took place between a member of the Government and Mr. Ford:

"Exactly how long will it take before your first delivery of cars, trucks, caissons and the like?"

"By 3 o'clock to-morrow afternoon my first delivery will be complete. The plant will receive the order in five minutes."

And by three o'clock the next afternoon Ford did make his first delivery, and at the close of the war he handed over his profits, amounting to 29 millions of dollars, to the United States Government!

There is the man. A simple, emotional visionary, dreamer of dreams, ignorant of politics, ignorant of history, ignorant of many things that any school-boy knows, but with a public heart of boundless goodwill, with a practical philosophy of surprising wisdom, and with a genius for manipulating the ponderable things of life that has no parallel in our day. We are too near the portent to gauge its meaning and estimate its influence upon the life of mankind. But we cannot fail to see in Henry Ford one of those great natural forces that shape the destinies of the world, and there is such a soul of goodness in him that we can hardly doubt that his place will be high among the benefactors of men!

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"AROGYA DARPANA"*

III

In the case of modern science it is frequently stated that each new invention, good or bad, has got its opposite. The burglar-proof safe has got the safe-blowing torch. The steel-coated man-of-war has got the torpedo. The tank and raider plane have got the anti-tank gun and anti-aircraft battery. The bomber has got the fighter, The mine has got the mine-sweeper, and the poison-gas has got the gas-helmet.

And modern-science is an infant-in-arms compared with that vast laboratory which is Nature, whose scientist is for shortness called "God." Each element in it has got its friend as well as its foe, each poison has got its antidote, each ailment has got its cure. Most often the element causing the ailment is simple, and the cure also is as often simple. The two are often adjacent, if we could only know it. A wise person has stated, "ಅಮಂತ್ರಮಕ್ಷರಂನಾಸ್ತಿ ನಾಸ್ತಿಮೂಲಮನೌಷಧಂ । ಅಯೋಗ್ಯಃಪುರುಷೋನಾಸ್ತಿ ಯೋಜಕಸ್ತತ್ರದುರ್ಲಭಃ॥" meaning, "There is no letter of the alphabet which has not got its own *mantric* potency, there is no herb which has not got its own curative properties, there is no man who has not got his own usefulness. It is only the man who knows them and applies them to their uses that is difficult to find." It is only the short-sighted who seek their medicines in the shape of tablets, or globules, or bright-coloured liquids dispensed by a chemist, and in those shapes only. No man-made laboratory can beat the wonderful processes which are going on in Nature day and night, ceaselessly and tirelessly, and bring forth the vast treasures of botany and geology, whose efficacy the birds and beasts of the wilderness know, and our own ancestors also knew.

The teeming millions of the wild forest, the tiger and the fox, the elephant and the antelope, know what they should eat to satisfy hunger and what they should do if what they eat disagrees with them.

Even mankind, from prehistoric times, knew how to sustain and how to cure their body. Otherwise they would have become extinct long ago.

In India itself the Art of Life was rendered into a science as one could see from the Grihya Sutras; and the doctrine,

"*Mens Sana en Corpore Sano,*"

"A sane mind in a sane body,"

had become an accepted principle of life in Hindu civilization.

Emperors like Yayati and Sagara, Nahusha, and Dushyanta, and Manu and Vikrama and Bhoja, sages like Vyasa and Vasishtha, Valmiki, Gowtama, Kapila and Yagnavalkya, warriors like Aswaththama and Parasurama, Karna, Arjuna, Prithviraj, Shivaji, and Ranajitsing, poets like Kalidasa, Bhavabhooti Bana and Bhartrihari, and scientists like Aryabhatta, Panini, Varahamihira, Chanakya, Charaka, and Dhanvantari, men of great bodily prowess and men of vast mental powers, led clean lives, of pure thoughts and unblemished conduct, in this country without the aid of surgeons and physicians from a back-room in Harley Street or a bye-lane in Vienna.

So did women like Sita and Savitri, Lopamudra, and Anasuya, Gandhari, Drowpadi, and Damayanti, Maitreyi and Lilavati, Ahalya Bai, Padmini and Chand Bibi, women of great beauty, wit, charm, and intellect, mothers of heroes, wives of great nation-builders, magnificent women, who knew of no Maternity Hospitals or Tuberculosis Sanitariums.

By proper exercise, by systematic breath-control, by regulated diet, in which the several ingredients were properly coordinated, by recourse to handy medicaments in case of disease, the body was kept healthy, and the knowledge of these was part of the daily life and training of the young men and women, until the movement began to anglicise the nation and make it unlearn all its age-old lessons.

* By Bhashagranta Pandit Shivakumaraswami, Kottige Lane, Bangalore City. 377 pages.
Price Rs. 2—8—0.

And the result was a growing tendency to catch disease, a feeling of helplessness when attacked by it, and an unquestioning submission to imported medical men and their alien concoctions.

However it is comforting to think that before things went too far the reflex action commenced.

We have referred to an eminent book on Indian Surgery by H. H. The Maharaja of Gondal. In this State itself let us recall that H. H. Mummadi Krishnaraja Wadiyar gave wise protection to Ayurveda and fostered Ayurvedic Pandits. Names well-known in his time are still green in public memory. Hosapandit Bhima Rao, Gundlu Pandit Lakshmanachar, Netravaidya Nanjunda Pandit, and Amble Pandit were court physicians whose names are still alive. Hosa-Pandit's book on Ayurvedic Medicine was a standard work of his time. A later work, "ಗರ್ಭಿಣೀಶಿಶುಸಂರಕ್ಷಣ" by Dr. M. D. Srinivasa Iyengar also served to keep the home fires burning.

It is curious that nationalist statesmen like Rangacharlu and Sheshadri Iyer made no effort for the resuscitation of the great science.

The next land-mark was the handsome donation of Pandit Gopalacharlu, the Mysorean who made a name for himself and for Ayurveda in Madras. That donation, as well as generous donations by Gundlupandit Lakshmanachar and Mr. Amble Subrahmanya Iyer, lay snugly in Government treasury, like unheeded children whose mothers have gone to Clubs, till the Kaiser's enquiring mind sought to know what a Great War was like!

Its untoward consequences, and repeated representations from the interested public, emboldened the Government to launch out a meagre scheme for the parti-coloured Ayurvedic *cum* Yunani *cum* Allopathic institution called the Mysore Ayurvedic College and Hospital, which humbly exists with bent head in the over-bearing and taunting presence of the Krishnarajendra Hospital and the Medical College. Provision of aid by District Boards and Municipalities for Ayurvedic and Unani practitioners has served as a token contribution to a deserving body of men.

But another cataclysm was wanted to give things a further push: a second long-drawn out world-war, cutting off the supply of every kind of foreign drug. Synchronising with it was the appointment of a non-official Minister to the Medical port-folio, willing to give the age-old and long-tested system a new deal. Also to be mentioned is the enthusiastic support given by a royal and gracious lady, Maharani Lakshmivilas Sannidhanadavaru to the useful book: "ಆಯುರ್ವೇದದ ಸುಲಭ ಚಿಕಿತ್ಸೆಗಳು," which we acknowledged about a year ago. And then to give a further fillip have come substantial donations by one or two lucky-men to whom war has broght quick riches, and whom a noble instinct has urged to bestow a portion of it on a new field of philanthropy.

Those amounts Government have utilised to erect an Ayurvedic Institution in Bangalore. It would have been wiser had Government made use of the amounts to extend and raise the status of the existing institution in Mysore. But no. Government are still rather shy of giving whole-hearted recognition to Ayurveda. Perhaps they think that they are wedded to Allopathy for life, and that this side of the Divorce Court they can have no open truck with Ayurveda. It is a mistaken and misplaced loyalty which we cannot very well commend.

However the fact that to the general public Ayurveda is not a dead letter or a sealed book is apparent from a volume before us, styled "Arogya Darpana," by Bhishagratna Pandit Shivakumara Swami. The title means "Mirror of Health," and the book is a store-house of illuminating, interesting, and valuable information about the care of the human body, and about the effects of the food-grains, fruits, and vegetables on its welfare. It is an elaborate and scholarly work, inspired by the sole purpose of enlightening Canarese-knowing men and women on the care of their body and on the wise use of the various articles of diet. It is a contribution to the cause of public welfare for which the author deserves grateful thanks. The author states that it is a fore-runner of other publications on Ayurveda. We commend his enterprise, and welcome his works on behalf of the public. *Editor.*

MATTERS OF THE MOMENT

THE INDIAN STATES—SOVEREIGNTY AND PARAMOUNTCY

Mr. T. S. RAJAGOPALIENCAR, M.A., LL.B, writes:

(Continued from last issue.)

Before the time of Lord Wellesly, no other ruler was restricted in his right of negotiating with other Indian Rulers. But Wellesly, for the first time, insisted on such an inclusion in the treaty with the Nizam. To give a few more instances, in 1773 the East India Company obtained the signature of Kooch Behar to a treaty of obedience and submission; so also 1779, 1816 and 1818 treaties of protection were made with Mysore, Nagpur and Bikaneer, respectively and in 1818 treaties of subordinate co-operation were made with Udayapur and Jaipur. In 1800 the British made a treaty with the Nizam, article 15 of which reads thus: "The honourable Company's government on their part hereby declare that they have no manner or concern with any of His Highness's childern, relations, subjects or servants with respect to whom His Highness is absolute." Yet in 1804 the India Government pressed the appointment of a particular person as Chief Minister. In 1820 Brtish officers were appointed to supervise the district administrations. Again, they intimated to the Nizam that they could not remain "indifferent of the disorder and misrule."

Do the states possess sovereignty in the juristic conception of the term, as used by Austin, which means that it should be undivided, unlimited and indivisible? This theory is not much credited at the present day. In the sense it is stated by Austin, no power would ever be sovereign. If under International obligations we have seceded certain rights or if local Autonomy is given to the local bodies, one cannot say that the States are not sovereign bodies. Under the Kellogg or the Locarno Pact, say, England agrees to abide by certain obligations. That does not mean that England is not a sovereign body. Again under the Statute of Westminister, though full Autonomy is given to the Dominions, yet certain restrictions regarding foreign policy are laid out. But Ireland to day remains neutral in the war showing thereby that it is absolutly free and sovereign. In the Federal Constitutions, the autonomous unite, and of their own accord, give up certain rights in favour of the centre. That does not mean they are subordinate bodies, Even in our ancient Indian polity we have instances of the ruler taking the public opinion on important issues, such as King Dasaratha consulting his councillors and the public as to the feasibility of making Rama the yuvaraj, Drowpadi appealing to the elders and the public against the injustice of Duryodhana in ill-treating her immediately after the game of chess, Kauhana appealing to the elders as against the decision of the king in acquiring his lands, as narrated in Kalhana's "Rajatharangani." In these and other instances, true there may be an appeal as against the decision of the king or there may be some regard for public opinion. But it would not prove that the king was not a sovereign body.

We may well agree with Sir Henry Maine saying that the sovereignty is a term which in International Law indicates a well ascertained assemblage of seperate power or privileges. A sovereign, according to him, who possesses the whole of this aggregate is called an absolute or independent sovereign. He further argues that there is nothing in International Law to prevent some of these rights being lodged with one person and some with another. Sovereignty, he says, is divisible.

(To be continued.)

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NATIONAL WAR FRONT MYSORE CITY

Under the auspices of the National War Front Mysore city, at the Todhunter Centre a magic lantern show was arranged in connection with the Mothers' meeting that had been fixed in the 2nd. week of last month by the Gunamba Maternity and Child Welfare authorites. A large number of ladies and children numbering about 500 were present at the show. Slides about A. R. P., Nurses' work in the hospital and war, India's war effort etc., were exhibited and they were explained to the spectators. Two interesting slides about "Grow more food campaign" were also shown and the ladies were asked to take keen interest in growing vegetables in their house compounds.

Another Magic lantern show was subsequently arranged at the Maharani's Women's Training College, Mysore. Mr. F. C. Devaraj Urs, member of the city Advisory Committee, National War Front, Mysore, gave an interesting running Commentary on the slides as they were shown, and was very much appreciated by all present. About 200 students and members of the staff were present. The slides that were exhibited were: A. R. P.; Nurses in the hospital and war; India's War Effort, Grow more food. A vote of thanks were proposed by one of the members of the staff of the college and the function terminated after singing the national anthem and with three cheers to His Highness the Maharaja of Mysore.

In the 3rd., week, Rao Bahadur M. Ramaswamy, Organiser and Chairman, National War Front, Mysore city, addressed the staff and students of the Maharani's Intermediate College, Mysore. About 250 students and members of the staff of the college were present. The chairman was introduced to the audience by the Secretary of the National War Front Association of the college. In his speech, the chairman outlined in brief the causes that led to the inauguration of the National War Front Movement in India and its aims and objects. He next referred to the part played by our soldiers in the present war and particularly at Tunisia. He gave an interesting account of his tour in Northern India in connection with the National War Front Rally at Indore, which was very much appreciated by the staff and students of the college. He exhorted the students to take keen interest in growing vegetables in their house compounds and to learn to be ecnomic in house-hold expenditure. A vote of thanks was proposed to the chair by the Superintendent of the college and the meeting terminated after singing the National Anthem.

TAKE IT PHILOSOPHICALLY

A certain doctor always stutters when under the stress of excitement. Not long ago he had occasion to officiate at an important event.

The husband and prospective father—who, by the way, had set his heart on a son and heir—was pacing the room when his doctor entered.

"Well, doctor," he cried, forcing a smile, "is it twins?"

"Tr-tr-tr—" began the doctor.

"Triplets! Great Cæsar!"

"Qu-qu-qu—" stammered the doctor.

"Quadruplets! Holy smoke!"

"No, no," cried the doctor. "Qu-qu-quite the contrary. Tr-tr-try and ta-take it ph-philosophically. It is a girl!"

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NOTABLE SAYINGS

"Keep what you have, to get more; and in the first place get more to keep what you have."

"The power of forgetting is the great secret of strong and creative natures." BALZAC.

"The one commanding law is that men should cling to truth and right if the very heavens fall."

"The law of things is that they who tamper with veracity, from whatever motive, are tampering with the vital force of human progress."

Small reforms are the worst enemies of great reforms." JOHN MORLEY.

The object of systems of morality is to take possession of human life, and to save it from being abandoned to passion or allowed to drift at hazard; to give it happiness by establishing it in the practice of virtue: and this object they seek to attain by prescribing to human life fixed principles of action, fixed rules of conduct."

MATHEW ARNOLD.

"A life without suffering would be like a picture without shade."

"To be able to see and hear well, to feel healthy sensations—even to taste and smell properly, are most important qualifications for the pursuit of literature and art and science." P. G. HAMERTON.

THE CHRYSLER TANK

AN EXAMPLE OF HUSTLING

An American writer gives us an example of America's hustling tactics in the building of tanks. It is the history of the Chrysler tank arsenal in Detroit, specially planned for tanks and tanks only, and now turning out nearly a hundred of America's heaviest tanks a month. In June 1940 the President of the Chrysler Corporation got a phone message from Washington asking him: "Will you make tanks for us?"

Four days after the phone call in June, the Chrysler chief examined a specimen tank, then went back to Detroit—with 168lb. of blue prints. Almost immediately, he signed a contract with the army, by which he got £4,000,000, to build and equip a tank factory for the army. On September 11 ground was broken. On November 19, men started putting up the steel. By December a great part of the steel work had been finished, and 80000 panes of glass were put into the building. By end of February the external structure of the factory was finished, a factory standing on 113 acres of land outside Detroit, employing ten thousand men, in which a train moves to one end bringing raw materials, and the completed tanks go out at the other end!

PRADHANSHIROMANI
T. ANANDA RAO, B.A., C. I. E.

(Continued from last issue.)

Once the Dewan had asked him by a special D.O. to give him the benefit of his specific recommendations on an important matter connected with survey settlement. Ananda Rao in response to repeated reminders prepared an elaborate and a very erudite and scholarly despatch, called me to his room, gave his draft and asked my opinion. After fully reading through the manscript I returned it to him with the simple remark " It is all right so far as it goes." He stared at me and asked me to proceed further "What do you mean by this observation?" I replied, " The Dewan is in need of your definite views. The reply traverses a good deal of valuable ground but does not contain what is wanted by the Dewan—your dicisive and final recommendations." Ananda Rao had a hearty laugh and said, "That is what I want to avoid. The Dewan has to form his own conclusions on the materials gathered by him from all heads of departments." In some matters it would be difficult to commit Ananda Rao to definite conclusions. Having no prejudices and predilections he was generally content to state the premises and leave the decision to higher authorities.

When he was Revenue Commissioner, once a British Royal Guest had an invitation to the Khedda operations at Kharapur. The invitations were confined to a very few. The office was in camp in Mysore. One of the subordinates of Ananda Rao, as Director of Statistics, had resolved to go to Kharapur asd had made arrangements for same and had also obtained the permission to go to Kharapur from the Dewan's staff. On a Sunday the subordinate went to Ananda Rao's room and requested casual leave for the next two days to enable him to witness the wonderful and exciting elephant driving and catching operations. Ananda Rao was simply sitting like a statue, reading some favourite author and gave no reply. The subordinate repeated the request and getting no answer, acted on the principle of silence indicating consent. Next day after a hurried breakfast at 11 a.m. he again entered the office room and represented to Ananda Rao that he was leaving the place as kindly permitted by him the previous day. " Where are you going?" was the question. "To Kharapur as submitted by me yesterday," was the reply. Ananda Rao in a firm tone said " Yesterday was a Sunday and a holiday. You know, I never take up office matters on Sundays. So yesterday I could pass no orders. To-day, of course, I cannot permit you to go." The subordinate crest-fallen, had to cancel all his costly arrangements and had to imagine in his office room at Mysore what might be going on at Kharapur!

UNRUFFLED TEMPER AND UNEQUALLED FORBEARANCE

I know few men in high authority who can like Ananda Rao bear adverse criticism uttered to their own face. To enable me to arrive at this conclusion a remarkable opportunity accidentally offered itself to me while he was Dewan. I was then the provisional secretary to the Economic Conference. It was the second or third day after Mr. Srinivasa Sastri (now Right Hon'ble) had been prohibited by the Durbar from delivering a public speech at Bangalore. When I had submitted the papers to the Dewan and was about to leave his room luxuriantly furnished and with the full paraphernalia of his personal staff and richly robed jamadars, located at convenient distance within bell-call, the following conversation took place between us. D. represents the Dewan. M. myself.

D: Plese stay for a little while and tell me what the public are talking about.

M: I have barely time to go about collecting public opinion. My motto is "Enough unto the day the evil thereof."

D: No, no, You must have heard and formed by this time your own opinion in the matter. It is your own opinion that I am anxious to know.

M; This is office day, office time. I am talking to the Dewan. The duty of Government servants, as I understand it is to have no opinions of their own on matters outside their awn work, much less on political matters, and never to express them.

D: That is all mere theory. I want your opinion.

M: I take it that my opinion whatever it may be is a privileged one and does not carry with it any penalty, however disagreeable it may be to the Dewan.

D, Certainly, I shall calmly listen to all that you say and shall not carry any prejudice against you or your candid views. You have my assurance to this effect.

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M: Then my task is very easy. The public in one voice condemn the action taken by the Durbar in prohibiting Mr. Sastri. He is the most loyal and the most moderate of all living politicians. He is a disciple of Gokhale whom the British Government and the Indian public hold in the highest esteem. The public of Bangalore feel the insult to Sastri as an insult to themselves—nay more than that.

D: That is the public view as you have understood it. Now for your own view.

M: I go a step further than the public. Ever since I heard of this incident, I have been exceedingly sorry that so considerate and so good a Dewan like your esteemed self should have been a party to this prohibition. My regret is still greater when I recall to my mind how your illustrious father as Dewan-Regent of Baroda handled similar situations with conspicuous tact and statesmanship.

D: What is the Baroda anecdote which you refer to? I do not remember having heard any.

M: The incident which I am now going to mention was personally reveeled to me in 1895-97. when I was in Baroda, by Sethu Rao Peshwa, who had been with Rajah Sir T. Madhava Rao and who was then the manager of the Dewan's office, Baroda. So its accuracy and authenticity are beyond doubt.

The Raja was being frequently attacked very violently by a section of the vernacular press. Then the supervision of the Baroda Durbar vested in the Bombay Governor. One day the Governor of Bombay and the Rajah happened to travel in the same compartment. His Excellency very kindly invited the attention of the Raja to the venomous attacks in the vernacular press and asked him why he should not prosecute his molevolent vilifiers. The Dewan-Regent replied with a smile on his lips, "Your Excellency, after all, those who revile me are my own countrymen. I would rather give them the fullest liberty to abuse me than put them in court. Time will show that on the whole I have been in the right."

D: Probably you may change your opinion if you know all the facts which however, I am sorry, I cannot disclose to you.

M: I am very grateful to you for the patient and indulgent hearing.

CONCLUSION

Ananda Rao's kindness to and confidence in me struck me as most remarkable. During his time I had to serve four masters, himself and three chairmen of the committees, all high officers of the State, and when acute differences on public matters arose in the natural course of events, the lot of the Secretary became unenviable, and once or twice I had made up my mind to request the Dewan to relieve me of such a responsibility. On those occasions, his courageous and constant support gave me infinite strength and was a recompense for all the temporary unpleasantness which was inevitably involved.

After his retirement, he offered to revise the proof of a book which I was then writing on "Loyalty, Morality and Religion" and, inspite of serious defect of one of his eyes, he was most assiduous in going through the proofs from day to day and suggesting valuable corrections. This testifies to his innate love of scholarly habits at an advanced age and after having held the highest office in the State. On the whole, his entire career was one of steadying influence in any environment in which he was placed, and he was a rare specimen of humanity, unoffending, impervious to outside or local influences, and scrupulous adherence to routine and discipline at home and abroad.

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PARTIES AND PUBLIC LIFE

When an administration sits lightly on a people, like the water drop on a duck's back, the public go their way and do not bother about controlling the Government. But an administration cannot sit lightly if it is run by foreigners, like the American administration in the Philippines, the British in India, the French in Algiers, or the Japanese in Korea.

That forces the vocal and energetic section of the public to combine to try to force out the administration by unconstitutional methods as was done in India in 1857, or constitutional methods as inaugurated in 1885. The public will never rest and can never rest until the administration is nationalised. To achieve that the public should merge differences of opinion, and stand united, clamorous, and adamant. If there is a split then they are done for.

For instance if Northern and Southern China had not separated but combined, there would not have been the long-drawn out Sino-Japanese agony. And if in India there had not been the differences between the Tilak School and Gokhale School, the Congress and the Liberals, or the Congress and the League, the nationalisation of the Government would have happened much earlier. The administration takes advantage of the differences, sets up one party against another, and makes both stultify themselves.

In the case of National Governments on the other hand, the differences existing among the various sections of the public have to be crystallised into different parties, each of which seeks to safeguard its individual interests.

Such party differences are innumerable in each large State, and have to find voice and make themselvs felt if their interests are not to suffer.

The differences may be regional as in the case of the Northern and Southern States of U.S.A. in the War of Secession, or of the Andhras and Tamils in Madras, or the Malnad and Maidan populace of our own State. Or they may be class differences as in the case of the Aristocrats and the masses in old France, or the Capitalists and Labourites in England, U. S. A., or Australia. Or they may be differences of political ideals as between the Monarchists and Republicans of Spain, or the Unionists and Republicans of Ireland, or between the Nationalists and Unionists in South Africa.

They may be communal as between the Hindus and Muslims in parts of India, or Muslims and Sikhs in the Punjab. Or they might be personal as between the Cosgravites and De Valerites in Ireland, or the Trotskeyites and Stalinites in Russia.

If there are not several strong parties but only one, just as an absolute Government which is functioned by thousands of persons of various passions, prejudices and shortcomings tends to become high-handed and indulge in measures which make the people writhe and squirm, a single party in a State, purporting to represent the nation as a whole, tends also to become absolute, its powers being wielded by a handful of men holding key positions. A few of them may be honest, disinterested, and gifted with ability and public wisdom, but their proportion, like the proportion of honest and able men among the public at large, would be small. The rest would be unscrupulous, self-seeking, and out

o grab power even if it end in Civil War. General Miaja and General Franco gave us examples of that not long ago in Spain.

It often happens that even if there are several parties to start with, the public may be cajoled into making, or unwillingly make, one party too strong in the country, and enable it to launch out on a campaign of excesses.

Thus the National Socialist party of Germany, now termed "Nazies," and its handful of leaders, Hitler, Goering, Himmler, and Goebbles, backed by a set of brutal and mechanised followers, suppressed all other parties, brow-beat Marshal Hindenburg the Head of the State, and exercised uncontrolled power.

Thus did Mussolini's Fascist Party in Italy, with an organised band of "Black Shirts," march on Rome, subjugate the King, and capture the Government, and begin to murder opponents and manhandle even neighbouring Kingdoms like Serbia and Abyssinia.

Thus did the Socialist Soviet party in Russia styled the "Communists", rise to power over the dead bodies of all others, and purport to build a new Heaven not only in Russia, but also in the World at large. How much of that rebuilt State now resembles Plato's Republic, or Aristotle's Ideal State, or More's Utopia, we do not know.

(To be continued)

Editor.

REPRINTS AND BOOKLETS

1.	**Sir Mirza Ismail's Dewanship**	0—2—0
2.	**Small-pox and its treatment in Vedic Times**	0—2—0
3.	**Problem of Wealth**	0—2—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**The Tree of Happiness**	0—1—0
6.	**Winston Churchill**	0—4—0

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In connection with the donation offered by Pradhanashiromany N. Madhava Rao, poor students in the City of Mysore who are not in receipt of any Scholarships, and are depending upon food obtained by *bhiksha* or *vaara* are requested to apply to Mr. C. Narasimhaiya, B.A., B.L., M.L.C., Advocate, Mysore, before the 15th., instant.

ACKNOWLEDGMENT

We acknowledge with thanks a Two-day per page pocket-diary for 1944 with useful information from SREE SHARADA ELECTRIC PRESS, Lansdowne Buildings, Mysore, priced 8 annas.

MOTIVE FOR PUBLIC SERVICE

Six men summoned for jury service had cried off on various pretexts. When the judge came to the seventh he was getting sarcastic.

"Does your sick wife need your attention?"

"No, Sir, I ain't married."

"What about your business?"

"Haven't any."

"You think you can spare time to serve on the jury this afternoon?

"I do, sir."

The judge meditated.

"You seem to be the only man who has time to serve his country as a juryman," he said. "Would you mind telling me how it happens?"

"Certainly!" replied the juror. "You're going to try Jim Billings, ain't you? Well, he shot a dog of mine!"

MATTERS OF THE MOMENT

THE INDIAN STATES—SOVEREIGNTY AND PARAMOUNTCY

Mr. T. S. RAJAGOPALIENGAR, M.A., LL.B, writes :

(continued from last issue)

Nobody disputes that the Paramount Power has interfered in the affairs of the states, even internal, occasionally. But it is equally so that the states have protested when such intrusions are against the treaties. In 1875 when the Crown appointed the Commission regarding the Baroda case the Gaikwar protested. Lord Northbrooke replied: "This intervention although amply justified by the language of treaty, rests also on other foundations. Your Highness has justly observed that the British Government is the Paramount Power in India and the existence and prosperity of the Indian States depend upon its fostering favour and benign protection." Lord William Bentinck's letter to the Nizam clarifies the matter. He says: "I have most readily ordered the Resident to withdraw all interference on his part. Only it will be necessary that the "Kools" (promises) which have been issued with the cognizance of the British officers and the conformation of your ministers be maintained inviolable. This is required in good faith."

Post-War Europe provided for a charter of fundamental rights to each state guaranteeing to all inhabitants irrespective of their races, religion or language, equality of treatment in law. The League of Nations has, in fact, in some instances repudiated the National Sovereignty of states; but it is only a process in the denationalisation of states. Apart from fundamental rights and specific provisions for special rights and privileges in regard to education, language, etc., the minorities, treaties have sought to set up local autonomous units for the purposes of local and racial development. The Ruthene territory in Czeckoslovakia, the free port of Momel, the free city of Danzig and upper Silitia are instances on hand. Does it mean that the states concerned have no sovereignty? Certainly they are sovereign bodies. The present century is an age of internationalism when one cannot be expected to be aloof. It is an age in which the state sovereignty is sought to be reconciled to group or community rights on the one hand and international and treaty obligations on the other.

Excepting that some States are created by the British all the other Indian States have at one time or other entered into treaties and alliances with the East India Company, and their obligations towards each other are directly limited by the terms of the treaties, engagements and Sanads. Professor Westlake's statement, in his book on Public International Law, to the effect that the Indian Princes have no official intercourse either with one another or with any power outside the Empire is made much of by those who deny sovereignty to the states. They further point out that whenever it is necessary to establish a case of extradition or of any other dealings between two states, each has to make an agreement with the British Government to that effect, or according to the practice now prevailing, the British Government frames rules to which both the Native Princes are invited to consent and for the execution of these rules each of them will adjust himself to comply with the demand of the other when intimated through the resident at his court. They however argue that not only can they not receive for themselves even the commercial agents from foreign states, but many have no direct communication with consuls and commercial agents accredited by foreign states to the Government of India. We are aware of these. What we have to see is whether such restrictions and interferences are in keeping with the terms of the respective treaties. We know that these treaties prohibit the princes from having direct relationship with other states except through the Paramount Power. Thus for the protection afforded to these Indian States from outside aggression and interferences these states have agreed to owe an allegience giving up certain attributes of sovereignty. But in other respects over which the states have an absolute power, no body could say that they are not sovereign bodies.

Even in matters internal it is true that the Paramount Power has interfered now and then. When there was a rising in Udaipur in 1921 the Maharana was caused to rectify causes of complaint and to delegate powers to his son. In 1922 when the Raja of Nabha was found, after investigation by a special commission to have used the judiciary for securing illegal conviction to people of Patiala, a neighbouring state, he was permitted to abdicate, and in 1928 on a charge of disloyalty he was kept under restraint in Kodai-Kanal. In 1926 as it was alleged that the Ruler of Indore was responsible for the murder of a merchant at Bombay, an impartial Commission of enquiry was offered, and as the ruler declined to face it he had to abdicate in favour of his sons. In 1933 when there was trouble in Ahrar, the ruler was forced to go out and a British Officer was temporaily posted in charge. The ruler of Dewas (Senior) was relieved of his duties because of his prolonged absence from the state. A perusal of these treaties would show any one that the rulers are under an obligation to maintain peace and order in their states and also to see that their subjects are not treated unjustly and harshly.

(To be continued.)

CARE OF YOUR WATCH

Watches have become so common that it is being forgotten that even the mass production watch sold at half a crown is a marvellous piece of machinery (writes a London jeweller.) In my grandfather's day, a watch was often a family heirloom, passed from father to son, and keeping time as well after fifty years as on the day it left workshop. To-day watches have a shorter life, not so much because of inferior workmanship as because of the casual treatment to which they are submitted.

Every day you should check your watch by some standard clock or the wireless time signal. If it shows signs of losing, move the regulating lever slightly. Should this fail, your watch requires oiling. Any jeweller should be pleased to do this for you for sixpence, this money is well invested. Consistent losing is nearly always a sign that the oil is drying, and unless fresh oil is provided serious damage may be done.

Dirt is the greatest enemy of the watch. If you carry a valuable watch you will be well advised to keep it in a small chamois covering. This may seem old-fashioned, but it will ensure that the dust in your pocket will not work into the mechanism.

The teeth of the escape wheel strike the pallet stone some 400,000 times a day, so it is not surprising that the slightest speck of dust will sometimes stop the watch. When a watch stops altogether, it is usually a speck of dust on the escape-wheel, and you should make no attempt to wind it, or you may break the mainspring. A broken spring can always be diagnosed from the fact that winding can be continued indefinitely without effect.

Pocket watches do not need so much attention as wrist watches. I would advocate a clean once a year for a wrist watch, and once every three years for a pocket watch. Cleaning is often postponed until the watch stops, but this is a mistake, as the bearings may get worn, and the watch lose its efficiency as a result. You should have your watch washed as regularly as you have your hair washed.

BEWARE THE PENKNIFE AND PIN

If you value your watch remove it before you play tennis, hammer nails, or perform other violent actions. Remember that the balance wheel oscillates some 18,000 times an hour and is not built for rough treatment. Again, do not put your watch on a marble mantlepiece or washstand, or it will catch cold and start losing.

Wind your watch regularly at the same time everyday. The best time is first thing in the morning. Most people wind their watches at night, but the morning is better, the watch gets its roughest treatment during the day and lies still at night. It is better to have the spring tight when it is being jerked and moved.

Finally, don't open the back with penknife and try to do repairs with a pin! If your child had appendicitis, you would call in a surgeon. When your watch gets something wrong, it is foolish to try operating without knowledge of its anatomy. Find a good jeweller—not necessarily an expensive one—and stick to him.

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NOTABLE SAYINGS

"The order of our knowledge is this, that we know best, first what we have divined by native instinct, second what we have learned by experience of men and things; third, what we have learned, not in books but by books, that is, by the reflections that they suggest; fourth, last and lowest, what we have learned in books or with masters."

JOHN MORLEY.

"In stillness talent forms itself, but character in the great current of the world."

GOETHE.

"The most wasted of all days is on which one has not laughed."

"In order to love mankind we must not expect too much from them." HELVETIUS.

"I ask little from most men, I try to render them much, and to expect nothing in return, and I get very well out of the bargain." FENELON.

"The first days of spring have less grace than the growing virtue of a young man."

VAUVENAURGUES.

"Eminent posts make great men greater, and little men less."

"Never read any book that is not a year old,
Never read any but famed books,
Never read any but what you like."

EMERSON.

"A little philosophy inclineth a man to atheism, but depth in philosophy bringeth men's minds about to religion."

FACELESS CLOCKS

In Switzerland, where some of the world's finest clocks are made, the latest idea is to have them without faces. You press a button, and a phonographic arrangement inside tells you the time. One clockmaker has invented a clock specially for sick-rooms. There is no need for the patient to crane his head for a peep at the time. All he does is to press a a button and a magnified shadow of the clock's hands is thrown on the ceiling.

GEYSER TIME

In America, there is a clock which works accurately, but without machinery. It has only a face and hands, and is worked by a lever, connected to a geyser, which spouts every 38 seconds. The interval of spouting never varies, and at each ejection of hot water the hands are moved forward. The simplest method of all perhaps, is that adopted by a resident of Fez, Morocco. From one side of his house project the butt ends of 12 rafters. On each is a flower pot, and precisely at the hour, a servant places a flower pot on the rafter! After 12 hours, the rafters are cleared, and the whole business starts all over again!

THE RICHEST MEN WHO HAVE EVER LIVED

The offer of a 4 crore loan to Government by Seth Dalmia in Delhi and 1 crore by Mr. Jain in Dalmianagar, turns one's thoughts to the men of great riches in the past.

If riches are to be measured by the cost of living, then some of the plutocrats of the past have not been entirely outclassed by Henry Ford, now hailed as the first dollar billionaire in history.

Herodotus Diodorus and Plutarch give us a few dazzling glimpses of wealthy men in antiquity. The first almost lost in the midst of legend, was the Egyptian Pharaoh Rameses III who reigned about 3,000 years ago. He surpassed all predecessors in the wealth he possessed and in his fondness for its accumulation.

PHARAOH'S £100,000,000,

Diodorus estimates this Pharaoh's fortune at 400,000 talents, which would be about £100,000,000 in actual money to-day. In the purchasing power of that period it was equivalent to twenty times this amount. Rameses therefore, was worth £2,400,000,000 in the buying value of his day!

To show how far money would go a thousand years before Christ, it is only necessary to mention that a fat ox could be bought for 4s. or less; that a bushel of wheat would bring 5d. in the market; that a day's wage was from 3d. to 9d.

For the preservation of his enormous hoard of treasure Rameses III. had a special stone edifice built adjoining his palace.

TONS OF GOLD

But Herodotus adds that a dishonest architect contrived a loose block in the wall, which, when removed, would admit a man to the tons of gold. Apparently he was afraid to use his secret entrance, but on his deathbed he told his two sons about it,, and they helped themselves to riches, until discovery put an end to their easy money.

Up to a few years ago such tales from Herodotus and Diodorus were considered samples of Oriental imagination; but since the golden disclosures of Tutankhamen's tomb—and he was one of the least of the Pharaohs—the untold wealth of these sons of Ra has entered the realms of reality.

GEMS IN DOMESTIC UTENSILS

Small wonder that they plated their household furniture with precious metals and encrusted their common domestic utensils with gems.

Incidentally, how these old Pharaohs could command labour! Cheops, who came somewhat later than Rameses III., kept 100,000 men at work on his pyramid for twenty years. Furthermore, from modern deduction, based on inscriptions and various remarks, it is evident that this army of pyramid builders worked with systematic efficiency with tools and science that may be compared with methods and means employed in a modern high-powered industrial plant!

Amazement grows at the wealth and achievements of the Egyptians when it is known that their population never went much beyond the 7,000,000 mark. However, they knew how to make the most of their land, discipline themselves into an organic whole, and make conquered peoples work for them.

PYRAMID OF TREASURE

Croesus is another hero of Herodotus. Nobody knows how rich this Lydian King was, but his name became a synonym for fabulous wealth. An idea of his possessions may be had from a propitiatory offering he sent to the Delphic Oracle.

This bid for success in his campaign against the Persian host consisted of a pyramid of 117 bricks, some of them solid goid weighing 400 lb a piece. The whole was surmounted by a golden lion weighing 800 lbs. There were bowls of gold, silver, necklaces and money.

Altogether the gift aggregated about £2,000,000 at current valuation; but again it is necessary to multiply by twenty to get the purchasing value of that period. We see it, then, as a little present of £40,000,000 given to the gods! Yet dispite this pretty tribute the Oracle could not give him the victory he craved.

Certain of Croesus' relatives seem to have been quite as well off as he himself. Pythius, one of his distant kin, is pictured as giving Xerxes a token ot his esteem in the form of money to the amount of £4,800,000. When Xerxes hesitated. Pythius assured him that it was a mere trifle that he happened to have on hand!

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HISTORY REPEATED

Multiply that by twenty, also, and it becomes nearer the purchasing power of the time. It is safe to assume that there have been few gifts in history, to equal this one.

Solomon had an income equivalent to £1,000,000 a year to-day, which would place him in the Rockefeller class. Sardanpalus and Nero were golden overlords, and Lucullus spent fortunes on feasts and luxurious living. Both the Queen of Sheba and Cleopatra were women of great wealth.

Except for the dark ages, there does not seem to have been a period in history where there was not some colossal wealth or some fabulous moneyed family towering over the rest of the world.

Even as early as the fourteenth century we hear of very rich men in England, like William de la Pole and Dick Whittington.

DICK WHITTINGTON

De la Pole lent his king the equivalent of £1,000,000 sterling on one occasion—and never got it back. Good Dick Whittington found it likewise expensive to be in royal favour, for it is related that at one festive party he made a grand gesture of allegiance and admiration by burning up about £200,000 worth of kingly debts in the presence of his monarch!

In the fifteenth and sixteenth centuries the families of the Medici in Florence and the Fuggers in Augsburg dominated the world of finance. They were the Rothschilds and Fords of their day, and made and unmade kings, often holding the destiny of Europe in their hands.

Incidentally, the wealth of the Rothschild family in its several branches was estimated before the Great War at £400,000,000!

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ALLEGED CORRUPTION

Chittur: Mr. P. Papiah Nayudu, Statistical Assistant to the Collector, in charge of Food Grain Control Movement was arrested on Thursday by the Police for alleged corruption. It is alleged that on Monday, at midnight, Mr. Nayudu, armed with a gun, stopped some bullock carts carrying food grains, and it is further alleged he took bribes from cartmen, and then permitted them to leave the District. Police officials who were inside the cart, disguised as smugglers, gave marked currency notes. On Tuesday morning Mr. A. R. C. Westlake, District Magistrate, and Mr. V. R. Rajaratnam, District Superintendent of Police, searched the residence of Mr. Papiah Naidu, and seized the currency notes. Mr. Nayudu has been suspended from service, and further investigation is proceding, says a report.

SUBSTITUTE FOR CODLIVER OIL

The kernels of the common, evil smelling *Iluppai tree*, *Bassia longifolia*, contain 30 per cent, of oil, so Achart says in his *Quinzs Ceuts Plantes dans l'Inde;* and as he says the oil has the same properties as that of the *Bassia longifolia*, the use for acetone discovered by Mr. G. E. C. Wakefield, Revenue Commisioner of H. H. the Nizam's Dominions, can be extended to the "common or garden" *Iluppai*. The oil *(Iluppai ney)* of the kernels of the latter is drunk by the women of the *Udaiyer* caste, a land-holding caste of Musri and Kulitalai Taluqs of Trichinopoly district. This makes them sturdy Amazons who are the rulers of the family, the men being small and undersized.

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PARTIES AND PUBLIC LIFE

II

History indicates that Democracies are short-lived. Von Sybel said that universal suffrage always heralds the end of popular government. Tocqueville saw that the more successful Democracy is in levelling a population, the less resistance the next despotism will meet with. Others have said the same thing—a democracy may end in a despotism, but not in Socialism, which belongs to a different order. Democracies, another critic has said, always die young, and of the same two diseases—the destruction of national credit and prosperity by predatory legislation, and the emergence of militant groups which the State is too weak to control.

The power and the danger of Democracy both rest on a superstition—an imagined divine or natural sanction. The ballot-box is a Urim and Tummin for ascertaining the will of the Deity. The odd man somehow enjoys plenary inspiration. "Vox populi vox Dei." But the voice of the people on one notable occasion cried "Crucify him!", and its verdicts are often not much more intelligent than this. As Sir Henry Maine wrote: "Universal suffrage would have prohibited the spinning jenny and power loom, the threshing machine and the Gregorian calendar; it would have restored the Stuarts."

The art of the demagogue is that of the parrot; he acts on the suggestibility of the crowd by repeating some senseless catchword. It is not a pleasant trade; in fact, it is so repulsive that men of high character often refuse to have anything to do with democratic politics. "Few," says Louis Simond, "will take the trouble of persuading the people, except those who have an interest in deceiving them." An American has remarked that those who shout Abraham Lincoln's claptrap about "government of the people, by the people, and for the people," usually want to live on the people, by the people, and for themselves! It is an ignoble art, because it consists mainly of vicarious bribery. Individuals sometimes rise above selfishness; classes never. Herd-morality is centuries behind individual morality.

While thus the last few decades have shown that an unrivalled party in a State seeking to wrest political power is liable to grave misuse, the fact is obvious that the best way for the different sections of a State to safeguard their well-being is to organise themselves into independent parties.

It may be done on the basis of communities such as the Hindus, Muslims, Sikhs, Panchamas, Anglo-Indians and Indian Christians. It may be done on the basis of economic groups, such as the commercialists, industrialists, labour classes, the Press, the Bar, and the official classes. Women as such may form a party to voice and find solution for the problems facing them.

That would seem a more rational basis for the formation of parties than such overlapping groups of political dissentients as the "Conservatives," "Liberals" and "Labourites" of England, the "Rightist" and "Leftist" Socialists of France, the "Democrats" and "Republicans" of America, or the "Congressmen," "Liberals," "Independents," and "Democrats" of India. The names often convey no meaning, and the aims are mostly identical.

Some public men, whose enlightenment we do not wish to dispute, are chary of parties on the communal basis. But it is to be noted that there is no stronger impetus to the formation of a party, no stronger cement to hold it together and prevent disruption, than the combination of a common religion, and common social habits and customs, and blood ties, which communal unity affords. Hence there is nothing to be disparaged in the Muslim League, or Hindu Mahasabha, or the Sikh League. What is to be disparaged is the claim of a communal party for a larger share in public matters than its position alongside of other parties in the State warrants.

Dean Inge, one of the most keen-witted of contemporary English intellectuals, has wisely stated,

"All forms of Government are bad, but there is hardly any which could not be made to work satisfactorily if we all chose as our motto the maxim which Bernard Shaw says is the test of a gentleman; "Try to put into the common stock a little more than you take out." As for private property let us say with St. Thomas Aquinas, "The possession of riches is not unlawful if the order of reason be observed—that is to say, that a man possesses justly what he owns, and that he uses it in a proper manner for himself and others."

Communal parties, guided by the spirit of "putting into the common stock a little more than what they take out," are not a bane but a godsend to the Modern State.

We need not however ignore the fact that there are many in the public life of a Stale whose culture prompts them to think, not in terms of the community, but of the general public, or certain imbibed political convictions. They too should have the right of assemblage, and be given the opportunity to contribute their mite to the common welfare.

Our readers may examine the party position in our State in the light of the above reflections, which we have sought to make as unbiassed and philosophical as possible.

The Moslem League, inspired by the Moslem League outside, and copying the latter's methods, aims and claims; the Hindu Mahasabha just being organised in order to protect Hindu rights against the onslaughts of the Moslem League; the Anglo-Indian Association seeking to keep abreast of the times, and serving as the mouthpiece of the community; the Women's organisations, very active and vocal, seeking individual gains and sporadic recognition. And the Congress, affiliated, like the Moslem League, to an outside body, membership not open to every citizen of the State as such but to such of them as conform to certain artificial restrictions, living in the shadow of the goodwill of Mahatma Gandhi's name, and rather high handed and undemocratic in methods.

Under these circumstances three public men of the State, Deputy President Mr. M. C. Linge Gowda, Rao Bahadur M. Ramaswamy, and Mr. T. S. Rajagopaliengar, M.A., LL.B., are sponsoring a new party to work for general public benefit on democratic lines. Too many thinking men in the State have got no platform at present whereon to mobilise their views. They are not to be condemned indefinitely to plough lonely furroughs, or to sit gaping while political life marches on with quick strides to Nazidom. The new party should afford them the needed platform for political thought and public endeavour. Educated opinion coming from several angles is something which both the public and the Government should be thankful for. And the existence of several intelligent parties tends to raise the level of thought and conduct in all the parties. Therefore the formation of the new party is both timely and justifiable, and it deserves to be established on a secure and representative basis.

Editor.

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A CIVILIAN'S GAZETTEER

A Civilian in Bengal proved a little too much for the Government who found it difficult to "place him." In the end the Government decided to entrust the gentleman concerned with the task of compiling a gazetteer and chose a particularly unpromising district for his editorial activities. For a long time after he had been assigned that job the Government did not hear from him. Thinking it was time they knew what was happening, the Government wrote to the Civilian asking him what stage the District Gazetteer was in. And they received the cool reply of the Civilian—"The less said about this District the better." That was the briefest gazetteer one has ever read!

"THE ENGLISH ARE SLY"

Sher Ali (the Amir of Afganistan) paid a visit to India in 1869 and there was a Durbar at Umballa where the Governor-General, Lord Mayo, met him. "These English are wonderful people" he remarked; "but the only thing which struck him to their disadvantage was the appearance of the English ladies, whose beauty was not of the type to which his Afgan eye had been trained. He explained this, however, by an ingenious theory, that, notwithstanding the professed freedom of English women, their husbands 'are very sly people, and keep the prettiest of their wives at home.'

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TO THE MOTHERLAND

Awake! Arise!
Thou hast slumbered too long,
O Land of the Wise,
Of legend and song.
For past is night's sorrow,
The Eastern skies borrow
The light of tomorrow
To flash on thine eyes.

Arise thou and save!
Put on thine old strength.
O Land of the Brave,
Bethink thee at length.
Thou hast slumbered for years
While thy children in tears
Appealed to deaf ears,
To India—a slave.

Awake and make flee
That dream of the night.
O Land of the Free,
The East is alight,
Thy sons all aflame
With their pride in thy Name,
Have sunk that past shame
In the depths of thy sea.

O Mother Eternal,
Thy sons bow before thee.
Crowned Wisdom Supernal,
The Nations adore thee.
The Word hath been spoken,
Thy chains are all broken,
And thou the world-token
Of Union Fraternal!

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GROWING MORE FOOD

AND BUILDING A GREAT MOSQUE

The Moth-ki-Masjid in Delhi is a beautiful specimen of the mosque of the period of Lodi dynasty. The story told regarding the origin of the name of this mosque is that Sikandar Lodi (1489-1517) one day saw a grain of pulse (Moth) lying on the pavement of the principal mosque of Delhi. He picked it up and gave it to his minister Mian Bhoiya, who deemed that a grain honoured by the king's touch should not be forgotten. So he planted the grain, sowed the resultant seed and sowed again till from the proceeds of that one grain, he had acquired enough money for the building of the mosque!

A SAFE CONVEYANCE

(In 1908) Lord Minto was returning from Barrackpore to Calcutta to attend a council meeting: it happened to be the final day of the Mohammedan Muharrum festival, and the usual road was impassable. In one of the most densely populated streets, the car broke down. The only available vehicle in which to continue the journey was a third class *tikka gharri* in which no respectable Indian would set foot. This was hurriedly hired, and the Viceroy and his Military Secretary seated themselves inside together with two dogs and many boxes of files and papers. An entry to Government House past the astonished Guard was thus effected. It was remarked that the Viceroy had never had a safer drive through Calcutta, as no one would ever suspect that he could be the occupant of such a disreputable conveyance!

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FAMOUS MEN'S "BULLS"

Sir James Percy gives examples of "bulls" by famous politicians.

Mr. Gladstone (in the House): It is no use hon. member to shake his head in the teeth of his own words.

Mr. Joseph Chamberlain: The Hon. member (Dr. Clark) did not want the truth. He asked for facts.

Mr. Parnell: Gentlemen, it seems unanimous that we cannot agree.

Mr. Ramsay MacDonald: The empty grave where our ruined industries lie.

Lord Carson: Mr. Asquith is like a drunken man walking along a straight line—the farther he goes the sooner he falls!

The term "bull," Sir James stated, was said to have originated in the year 1740, when Obediah Bull, an Irish lawyer in London, made his name famous by his blunderings. In Ireland, however, they always claimed the illustrious Sir Boyle Roche as the "father of bulls." It was said that Sir Boyle himself once described a bull in the following words: "Supposing you see three cows standing up in a field and one of them lying down, that one is the bull." His most celebrated bull was: "Why should we beggar ourselves to benefit posterity? What has posterity done for us?" adding, "by posterity I mean those who come after us."

DOUBLE-BARRELLED VARIETY

Sir James considered the following to be one of the choicest bulls ever made by Sir Boyle Roche. "All along the untrodden paths of the future, he could see the foot-prints of an unseen hand."

"It is a mistake," continued Sir James, "to suppose that all the bulls are born and bred in Ireland, as I myself have heard some delightful specimens spoken by those who pride themselves on belonging to the Anglo-Saxon race. Metaphor has entered so largely into our language that confusion of words and involved figures of speech from politicians need surprise no one.

One of the best double-barrelled bulls was that of an agitator, who, complaining of the overtaxation of his country said: "If you put the Hon. members on an uninhabited island they would not be there twenty-four hours before they had their hands in the pockets of the naked savages."

The perfect bull, Sir James thought, was that about two Englishmen who were sleeping together. In the middle of the night one of them fell out of bed on to the floor, and when the other asked why he was lying there, he replied: "I got out of bed to tuck myself in." Even the most carefully edited newspaper could not escape the bull. Mr. T. P. O'Connor, writing about the Empress Frederick, said: "Her breadth of mind was masculine in its depth."

"The bull penetrates into our most sacred things," concluded Sir James. "Even the Bible contains a glaring example, which is to be found in Isaiah, chapter 37 verse 36: "The angel of the Lord went forth and smote in the camp of the Assyrians a hundred and four score and five thousand, and when they arose early in the morning behold they were all dead corpses!"

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WORLD'S GREATEST GEMS

Although most of the largest precious stones in the world are fairly well-known to the public, one of the surprises of the amazing robbery in France some time ago was a revelation of the fact that the Grand Conde is a perfect rose pink. Colour is quite an invaluable clue to some of the most famous stones. We usually think of diamonds as being almost colourless, like the finest Indian stones, but radiating many exquisite hues when deftly cut and displayed in the light. But they have many distinctive colours of their own.

PURE APPLE GREEN STONE

There are some precious green diamonds, one of the loveliest specimens being the pure apple green stone which is set in the Saxon crown. The celebrated and ill-fated Hope diamond is blue. The Gaeckwar of Baroda, who recently acquired Aldworth, the late home of Lord Tennyson, to make it his English home, is the proud owner of many superb gems and his collection includes the Empress Eugenie, one of the most perfect white diamonds known!

White, too, is the colour of the Cullinan, which was presented to King Edward by the Transvaal Government. Other fine stones, including some in the British Crown jewells, are yellow, two rare specimens being almost a lovely primrose hue. Bnt there are great diamonds which are really colourless and, like the sea, seem to change in wonderful hues with the changing lights.

"SPHINX" AMONG DIAMONDS

The finest of these colourless diamonds is also the most storied in the world. It is a popular mistake to credit the Hope or the Koh-i-Noor with most romance. The Great Sancy has passed through extraordinary adventures since it was lost by Charles the Bold, and it had had a thrilling history even before that. It has been owned by Queen Elizebeth, Henrietta Maria, Cardinal Mazarin and Louis XIV. It was one of the gems stolen during the French Revalution.

Somehow it came into the possession of the King of Spain. Then Prince Demidoff held it, having acquired it for £20,000. A Bombay potentate bought it for that price again from the family of the prince, and then when King George went to India, to his great surprise, the Maharaja of Patiala was wearing the Great Sancy as a pendant. No wonder it has been called "the Sphinx" among diamonds, for it seems to have travelled round the world and many of its changes have been very secret.

If the Grand Conde is not discovered and restored it will add one more to the many baffling mysteries of diamonds. A wonderful blue stone which was cut by the great Taverner was stolen from France and nothing of it has since been seen or heard. The colour was so pure that even if the thieves had cut it up and sought to dispose of the fragments there must have been some trace, whereas its whereabouts is a complete mystery.

THE PIGOTT DIAMOND

The British nation owns a model of the Pigott diamond, but the real stone cannot be traced. It was described as a "diamond of the first water and ranking among the finest in Europe." According to one story it was finally owned by Ali Pasha. When he was killed he made two requests with his dying breath. One was that his favourite wife should be poisoned, and the other that Pigott diamond should be crushed to powder in the presence of his friend Captain Douglass, and it is alleged that the second request was granted!

According to yet another account, the precious Pigott diamond was not destroyed but secretly brought to England by Earl Pigott, who had been a Governor of Madras, but was never afterwards seen. The Great Mogul has been lost since the sack of Delhi, and successive rumours as to its fresh discovery have only proved to be rumours. France has been singularly unlucky with its gems, and another beautiful stone which is among the missing is the Savoy, a lovely stone set in pearls and left by Queen Christina. It is believed that the finest gem in the Golden Fleece was stolen, for it vanished from the records when Napoleon came to the throne.

UNSOLVED MYSTERIES

There have been nearly eighty large and wonderful diamonds known to connosseurs. and when we reflect on the enormous difficulty of disposing of such gems it is surely strange that the whereabouts of thirty are unsolved mysteries. Some have vanished leaving no trace. Nine have been stolen without the thieves having been caught or the stones recovered. Perhaps it was the sinister fascination of the stones themselves which prompted the robberies and the eulprits were content to possess their treasure in secret.

But the watch for the missing gems is never relaxed. It is maintained all over the world, so it will be for the Grand Conde. Certainly no receiver will allow himself to be easily persuaded to make a bargain for the gem.

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THEY TASTE WITH THEIR FEET

Vanessid butterflies taste with their feet, By their feet, and their feet alone the insects are able to tell the difference between water and apple juice. It is the extremities of their middle pair of legs which are so sensitive!

This unusual characteristic is not merely a matter of touch. Smell and taste are involved. This combined sense, possessed by other insects, which enables them to discriminate between substances at a distance, corresponds to the sense of smell of humans and other vertebrates. It is, however, more sensitive and more comprehensive. Not even a dog or a deer has such a keenly developed scent-receiving organ!

Vanessid butterflies are able to detect the presence of cane sugar in water even when it is 250 times more diluted than the weakest that the human tongue can detect.

This pecularity of the Vanessid, one of the handsomest of English butterflies, was discovered by scientists after a series of experiments; it may be possessed by other butterflies also.

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THEY HEAR WITH THEIR HAIRS

At one time, it was supposed that caterpillars were devoid of hearing. Then it was noted that they respond to sounds.

A hairy caterpillar, for instance, will stop in its walk, or raise its head, at a slight noice; yet if sprinkled with water or powder, the creature will take no notice of sounds, the sprinkling apparently producing deafness.

Naturalists have discoverd that the hairy caterpillar perceives sounds through its hairs. Examined under a microscope, each hair is seen to be hinged. The air pressure produced by sound waves is sufficient to deflect the hair, causing its base to press on a tiny nerve-ending. In that way the caterpillar hears!

Water or powder will clog the hairs, thus preventing the motion which in turn affects the nerves. So the caterpillar is rendered deaf.

Other insects have ways of hearing which seem strange to us. The long-horned grasshopper, for example, has ears on its fore-legs; the short-horned variety on its abdomen!

The cockroach also hears through hairs, which are situated on feelers at the rear of its body. The cockroach's nerves react to the pressure of the hairs (when these are set in motion by the sound waves) by changes in their electrical discharge which, though extremely small, have been recorded by remarkably delicate electrical instruments. In this way naturalists have studied the hearing of the cockroaches.

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The Rationalist.

Monday 24-I-1944.

LOOSE TALK

The public are frequently warned to guard against loose talk which might help the enemy. The public cannot claim even tenth-hand information about the course of the war and about its ultimate settlement. Therefore they are liable to errors of thought or expression.

But it is surprising how much drivel is often uttered by men high-placed in the public life of the warring nations, members of Foreign Relations' Committees, Secretaries of State, talkative Generals, candidates for Presidentship, and that other infallible creature, the "widely-read columnist," or "well-informed correspondent" of one or another paper. Day after day one or another of them says something which the mass of the people fondly believe to be true until either facts or another equally important man says something which contradicts the former.

Germany's production centres are blasted. It is beaten back in Russia, it is driven from Italy. It is trembling at the thought of invasion, and there is no need to invade because the air-blitz will have destroyed the whole of it in a month or two. No. Germany's resources are not yet exhausted. It is massing new forces on this or that front and is holding strong positions. It is forging new weapons. It will be a long war.

Japan hasn't got enough ships. It is being wiped out in the Pacific. Its production is far short of ours. Its dislodging from the occupied countries is a matter of time. It will be crushed after we have disposed of Germany. No. Japan is a very tricky customer. A white man's tactics we know and could be prepared for. But the monkey tricks of this yellow guerilla we may find difficult to comprehend. Japan is not a customer to be lightly dismissed.

The Atlantic Charter promises liberty to all enslaved people. No, it promises liberty to people enslaved by Hitler. Russia is in full agreement with Allied aims. China is fully satisfied with Allied help.

In order to prevent all future wars, Germany and Japan should be utterly crushed, and Germany should be policed by the British, French and Russians, Japan by the Chinese, and America should police the Southern Pacific. Some persons choose to foretell that the war will end in this or that month. And some others make a list of the war-criminals and discuss the method of their trial and punishment after the war.

All this seems to be silly. That such statements should come, not out of the mouths of babes, but of public men of standing, shows what poor stuff public men are made of now-a-days.

World governments are finding their hands full trying to play their direct or indirect part in the war. And the world-public, in the warring countries, or occupied countries or the production countries, are finding the weight of the war too heavy on their daily lives. That it has already lasted far too long for the good of humanity, and that it should end soon is the weary prayer of every one, high or low.

It is the duty of those who are waging it to strain their minds and bodies in the effort to bring it to a speedy and successful finish. It is stated that De Gaulle asked Churchill at Marrakesh recently if he continued his hobby of painting, and that Churchill replied, "I am too weak for that, but I am strong enough to wage war!"

That is good news of course. But if he could do more, and be strong enough not only to wage a war but to win a quick victory, he would rank above Marlborough and Wellington, and Chatham and Gladstone!

But that is not in one man's hands, nor perhaps in all men's hands. The "war aims" are becoming so confused, and the war fronts are becoming so complex, that none but God can know and shape its end.

The Sanskritist says

ಅಶ್ವಪ್ಲುತಂ ವಾಸವಗರ್ಜನಂಚ ಸ್ತ್ರೀಣಾಂಚ ಚಿತ್ತಂ ಪುರುಷಸ್ಯ
ಭಾಗ್ಯಂ ।
ಅವರ್ಷಣಂಚಾಪ್ಯತಿವರ್ಷಣಂಚ ದೇವೋನಜಾನಾತಿಕುತೋಮನುಷ್ಯಃ॥

"To know when a horse will jump, when a cloud will thunder, what a woman will think, what a man's luck will be, when there will be a drought, and when there may be a flood, is not possible for God, and how can it be possible for man?"

Therefore the public can attach no value to the innumerable sayings which purport to foresee the future, and declare that such and such a thing will definitely happen. The war has had many surprises in the past. The fall of France, Dunkirk, Pearl Harbour, Russian recovery, Mussolini's fall, Churchill's dynamic enterprise, and the length of this gigantic strife may be called the seven wonders of the war.

We think the end of the war will also be a surprise, like men stuck up day after day with disgusting rain, and waking up one morning and finding bright sunshine. The features of the new order on which the world will be rebuilt will be another surprise. The Axis powers will have to forego all they have won, and the Allies too will have to shed their superiority complex. For, has not Rt. Hon'ble Sastry, recognised by both Government and the people, boomed the warning in old-world accents through the mouthpiece of the *Akash Vani*, that the coloured races of the world far out-number the white races, and that if the latter do not concede their just claims in the new world-order, it "would open out a conflict more fierce and destructive than this planet has known"? We tremble at the prospect, and recall the saying, "Those whom the Gods love die young."

Therefore the public should realise that they are living in grave times, and that salvation is not so near, and work for the end of the war with grit teeth, and care nothing for the many ill-considered sayings from thoughtless or childish public men which fill the wide regions of the air or the narrow columns of the Press.

Editor.

"MY ENGLISH IS GREAT"

A Firm received the following letter from a Chinese applying for a job:—

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A Bus-Driver had squeezed a crawling taxi into the side of the road.

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EDUCATIONISTS HONOURED

REV. G. W. SAWDAY, K. I. H.

The Methodist Mission High School, Mysore, paid its long delayed debt of honour to three of its ex-Principals, Reverends G. W. Sawday, W. E. Tomlinson, and W. Perston, B.D. last week at the ceremony of unveiling their portraits in the new buildings of the High School. Amatyashiromoni T. Thambu Chetty, O. B. E. worthily presided over the graceful function.

The Address presented to Rev. G. W. Sawday by Principal Sumitra on behalf of the Staff and Students of the school, stated, "We understand from the list of Principals in the School Hall that you were Principal of this School in 1878.

"We, in Mysore City, are very lucky because we are fortunate to see you, the Grand Old Man of the City, on many occasions and almost daily; not only you, Sir, but also fruits of your labours. To recount the meritorious services which you have rendered to the people of Mysore, is not, as some people say, easy, but very difficult. There are so many things which we want to say and which we could say if we were allowed to reveal all our thoughts, but, being mere human, they crowd into our mind so that we do not know where to begin. Further we do not want to be accused of trying to gild the refined gold, but frankly how can we say in a few words all the nice things that it is possible to utter about you? Of course, it is an impossibility. There is no need for us to enumerate those qualities in you which endear you to us all.

"You, in a measure, represent the greatness of the Methodist Mission in Mysore. The acceptance by our esteemed Chairman, Amatyasiromoni Rajasabhabhushana Mr. T. Thumboo Chetty, B.A., O.B.E., to do this favour of unveiling your portrait and the ready response from every corner of the City, to attend this function, fully confirm our opinion that deep down in the heart of every Mysorean, whatever his creed or class, is implanted a firm gratitude to and admiration for you."

Addresses extolling their services to the school were also presented to Rev. W. E. Tomlinson and Rev. W. Perston. The three distinguished missionaries made suitable acknowledgements. The distinguished Chairman unveiling their portraits made an interesting speeeh in the course of which he surveyed the origin and growth of the educational contributions of missionaries in South India, and praised the several lines of social work carried on by the Methodist Mission of Mysore.

The function was largely attended and was a brilliant success.

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MATTERS OF THE MOMENT

THE INDIAN STATES—SOVEREIGNTY AND PARAMOUNTCY

Mr. T. S. RAJAGOPALIENCAR, M.A., LL.B, writes:

(continued from last issue)

Whenever the states have gone against these obligations and have trammelled the rights of the people, the Paramount Power no doubt has interfered. That does not necessarily mean that on all occasions of interference there was justification for so interfering. There are many occasions when the Imperial Power have unjustly interfered with the states, and we are aware of Lord Reading, in 1926, in a letter to His Exalted Highness the Nizam, stating: "The Sovereignty of the British Crown is supreme in India and therefore no ruler of an Indian State can justifiably claim to negotiate with the British Government on an equal footing. Its supremacy is based not only upon treaties and engagements, but exists independently of them and quite apart from its prerogative in matters relating to foreign Powers and policies. It is the right and duty of the British Government, while scrupulously respecting all treaties and engagements with the Indian States, to preserve peace and good order throughout India." Whenever there is unjust interference the Princes have protested, and have a right to protest against the breach of contractual obligations. When Sir C. P. Ramaswamy Iyer and others said that a duty was cast on the princes to maintain peace and good government in their states and that if Responsible Government was introduced, the responsibility would be that of the ministers and thus the princes would be prevented from keeping up to their obligations etc., the Under-Secretary of State for India, in a statement, in the House of Commons on December 15th 1938, said, "The Paramount Power will not obstruct the proposals for constitutional advance initiated by rulers; but His Majesty's Government have no intention of bringing any form of pressure to bear upon them to initiate constitutional changes. It rests with the rulers themselves to decide what form of government they should adopt in the diverse conditions of Indian States." This is proof positive to show that the rulers are sovereign bodies within the spheres allowed for them under the treaties.

We know that the states have abandoned external relationship and inter-statal relationship in lieu of protection given to them by the Paramount Power. The native states are either maintaining subsidiary troops or paying subsidies or annual tributes. In some cases they have ceded districts in place of annual payments.

Regarding succession and adoption, permission of the Paramount Power is necessary. As long back as in 1891 the Secretary of State said: "Every succession must be recognised by the British Government and no succession is valid until recognition has been given." The right of adoption of a heir by a Hindu Raja with the sanction of the Crown was recognised, a special Sanad being issued by Lord Canning. This recognition of succession and sanction of adoption are a mere formal affair, just necessary for the other directing party for fulfilment of contractual obligation. Even otherwise, the excesses that might have been done by the Paramount Power during the 19th century by virtue of their might and in disregard of public opinion and moral standards are certainly not the tests in interpreting the terms of a treaty. Sir Lewis Tupper is not right when he says that Mysore is entirely created by the British authority. He is looking at it only superficially and from an exterior aspect of it. It may be that after the fall of Tippu Mysore was given once again to the decendents of original Hindu dynasty. But they were there. Yaduraya was the founder of it. Rajawadiyar had freed himself from the overlordship of the Vijayanagar viceroy by the acquisition of Seringapatam. The Ranadhira Kanthirava had turned back the Bijapur General, Ranadulla Khan. Chikka Devaraja had won the friendship of the Moghals by driving the enimies. The Yaduvamsha had such gems, but only their descendants had been overpowered by Hyder Ali and Tippu. The British reinstated the original dynasty. That would not mean it is created by the Paramount Power.

Mr. Panikkar is right when he says that sovereignty is divided between the Paramount Power on the one hand and the states on the other. Sovereignty and independenee are not identical. Many modern publicists contend that as sovereignty is divisible but independence is not, these states are in a way sovereign states, as they have supreme rights over certain spheres of internal activity and certainly not independent sovereign states. Even the latest announcements of the Secretary of State for India and the British Government are to the effect that they want to scrupulously maintain and safeguard the terms of their treaties with the states. The above analysis gives us a sufficiently good proof to show that within the spheres of internal activity, varying from treaty to treaty, the states have supreme rights over them and to that extent they are fairly sovereign bodies.

(To be continued)

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ROYAL ETIQUETTE

Some people seem to be wondering why the King and Queen, who in a thousand ways have shown how well they understand the joys and sorrows of people in every class, should apparently desire to maintain a strict etiquette, not only at State functions, but also on less formal occasions. The British Court, they say, is the most democratic in the world, and yet it seems to be hedged in by all manner of old-fashioned restrictions.

A little thought should convince them how necessary such etiquette is.

In the old days, no doubt, when a monarch was his own Prime Minister and more, Royal etiquette was a mere symbol of power; today it is the best and perhaps the only sure defence against abuse and unwitting injustice. It remains strict, not on account of any personal inclination, but because without a carefully devised scheme adapted for all eventualities, there would be not only chaos, but in one quarter or another constant disappointments and accusations of favouritism.

PEOPLE WHO BORE OTHERS

Were it possible, for instance, for a commoner with a grievance, however well-founded, to have immediate access to His Mejesty, a hundred thousand others, similarly situated, would immediately foregather about Buckingham Palace. Did a tradesman chose to make some unsolicited gift to the Queen or one of the Princes, and the gift were to be accepted, cannot you imagine the general outcry that would follow? A new form of advertisement, it would be said, had been tried.

So in the matter of letters: if his Majesty were to reply in person to one of the thousands of letters he receives from the public, what would be the feelings of all those others to whome no reply had been sent?

And so it is with all the Royal Family's dealings with the world. There must be rules, and these rules must be obeyed at all times. Only by the strictest adherence to them, moreover, can Royalty perform its manifold duties with any hope of success. You feel, perhaps, that a single exception in your own case could not make any difference, but you are wrong. If there is to be no partiality, something done for you may mean that the same thing must be done for a million others on demand.

ESSENTIAL ETIQUETTE

At the sams time, it is to be remembered that even the strictest etiquette does not debar any member of the Royal Family from showing in a multitude of ways how slender is the thread which divides him or her form the rest of us. And if it be objected that the rules and regulations with which they bind themselves are unusually strict, it should not be forgotten that in all ranks and classes some etiquette must be, and is observed, even though the word itself be unknown.

Without etiquette, which is no more than a code of manners, no human society could exist. Royalty, occupying a position by itself, needs a particular code of its own.

REPRINTS AND BOOKLETS

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TEACHINGS OF INDIAN PHILOSOPHY

The following exposition of the teachings of Indian Philosophy before the University of Witwatersrand by Rt. Hon'ble V. S. Srinivasa Sastry may be of interest to our readers.

FOUR THOUSAND YEARS AGO

Upwards of 4,000 years ago, said Mr. Sastri, one branch of the great Aryan race dwelt on the banks of the great rivers of Upper India. The resources of nature were sufficient to spare them much physical exercise, for they could easily obtain the simple things they wanted without much trouble. The silences of the forest, profound and solemn, enabled the great Rishis of old to obtain communion with nature of a kind to which we moderns were absolutely unaccustomed. During the intercourse with nature they obtained an insight into her secrets which in these days appeared to be simply marvellous. In particular the Indian mind, endowed with a gift for speculation, was fond of devoting itself to research in the metaphysical region.

Many schools of philosophy arose at that time, and they began to differ, and at last crystallised into schools with specific names. Every variety of opinion was represented. There were atheists, sceptics, materialists, idealists, and there were realists, similar to those of whom they heard in Western philosophy. The way in which they discovered those truths—for every one of them called himself only a discoverer—was not through the ordinary processes of reasoning, but by the employmenf of what was sometimes called in modern times the power of intuition.

ORIGIN OF THE VEDA

He could not tell exactly how intuition differed from the positive methods of reasoning in which such unbounded belief was placed to-day, but it was thought the Rishis, the sages of old, in their communion with nature developed to a special degree the power of seeing and reading truths on the face of nature. Their discoveries were recorded not in books, but in the memories of their pupils. In time the book was called Veda, which meant knowledge. The Veda, therefore, being the record of the intuitional knowledge of the time, came to be considered a sacred book. What was contained in it, obtained in this extraordinary way, was regarded as infalliable, and no man could set up any theory or propagate any lesson in philosophy unless he found some warrant for it in that sacred book.

Of course, there were those who rejected the authority of that scripture, as, for example, the Buddhists. About the same time, however, there were other schools, strictly basing themselves on that great authority, and they being called orthodox, came to be grouped under six heads. Only two of those schools had come dowm to our time—the two schools of Mimamsa—the science of exegesis.

The first of these two schools concerned itself with the ritual prescribed in the Veda and might therefore be dismissed, for it was concerned more or less with a degree of ceremonialism that had become a thing of the past. The other branch of Mimamsa was known by the name of Vedanta, which meant the end or the last aim of the Veda, the final teachings as crystallised by the great masters.

FOUR POINTS OF AGREEMENT

There were four points upon which all those orthodox systems were agreed and which formed the mental food upon which those philosophies were fed. The first idea was the existence of the human soul. He used the word "human" for in the East even animals and the vegetable kingdom had souls. The soul of the ancients of India existed and was immortal.

In the next place the actions of each individual existed, as it were, and bore fruit in the endless cycle. Under the various motives and desires that actuated us we performed certain deeds. Those deeds had unseen effects that went on reproducing themselves in an endless cycle. That was the theory of Karma, which meant deed or action. There was no deed or action for which a man might be responsible but which must work out its consequences in his own life. That ruthless repetition of deeds and results had gone on always and was called Samsara. That word was so common in Indian literature that it had crept into English literature. It meant the repitition of lives on this planet. Each soul upon death was not extinguished, but was reborn to work out the consequences of its deeds in the birth that had closed. And so it went on in an endless cycle. This theory was called the theory of Transmigration.

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A WORLD OF PAIN

The fourth idea was exceedingly important. This world, where we had got to be born and to die, to be born again and to die again, where we had done this from the beginning, and apparently without end as well, this world was, therefore, a world of pain. This pain must be got rid of. But how? It could never be got rid of unless the individual got somehow or other out of the sway of that eternal cycle of birth and death. All those philosophies, therefore, had as their aim the instruction of man in the methods of liberating himself from that apparently endless, cycles of birth and death. Each philosophy put up its own method, and of these the method of the Vedanta had now become the most famous in India, and had much the largest following amongst the Hindu population.

The Vedanta itself had subdivided, and the subdivision that had reached the greatest reputation in the world was that connected with the names of Badarayana and Sankara. Badarayana wrote down the substance of this philosophy in the form of sutras. The most famous of the commentaries written on the book of Badaaayana was written about the beginning of the Christian era by a great scholar, Sankara, who was in many ways an original philosopher, although he called himself merely a commentator. Sankara's theory was so rigid a type of monism that it was now considered among those who could judge as perhaps the most acute, and most severely logical type of monism extant.

SUBJECT AND OBJECT

"It is this monism with which I propose to deal, to give you some idea of the great philosophy of India." said Mr. Sastri. "I am afaaid I may not be always clear. Besides the extraordinary difficulty of the subject I labour under the additional difficulty of speaking upon it for the first time in my life. I have not studied philosophy in the schools. I picked it up as I went along in life, and this is the first occasion upon which, in my capacity as an interpreter of Indian thought to the West—a capacity which has been forced upon me here—it is on this occasion that I attempt for the first time to clothe my crude thoughts in words."

All consciousness, every effort or act of our consciousness, disclosed two parts, which seemed to be opposed to each other: the subjective element and the objective element, the perceiver and the perceived. The relation between subject and object had puzzled philosophers from the beginning of time. Various theories had been put forward, but Sankara rejected them all and built up one of his own.

Sankara said that both the subjective and the objective were real, agreeing with the realists to that extent. To him it was wrong to seperate into two parts what were united together as one act of consciousness. Sankara said that what we called the intellect of the consciousness and what we called the materiality of the objective world were two different aspects of the same fact of human experience. To Sankara, therefore, the deep-lying reality which showed itself in consciousness both as subject and object was the fundamental substratum of the whole universe.

AT THE BACK OF ALL THINGS

From the point of view of that substratum both subject and object would become objective. Therein lay the great secret. From the point of view of that great reality that lay at the back of all things, both our thoughts and the material world, both mind and matter, subject and object, consciousness and the things that appeared in our consciousness, all became objective or phenomenal. In the same way mind and matter, soul and matter were but reflections of that deep-lying reality.

It was that reality whish was called in Indian literature Brahman. Of its nature nothing was known. Our minds were finite, Brahman was infinite. Our minds and the matter we conceived were both conditioned, limited: Brahman was unconditiond, Brahman had no limits. The space and time and causality within which our mind worked did not touch this Brahman. The words therefore, that we used, the concepts that we formed, the images which to us illustrated and embodied great truths could not picture to us the real nature of this Brahman. It was beyond words, indescribable, a thing of which we could not even form the remotest idea. It was purely within the region of metaphysics. Of it all that could be said was, "It is." It could only be described by negatives. The moment some positive quality was attributed to it it began to be limited.

(To be continued.)

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Monday 31-1-1944.

THE BARODA CASE

"Suppose you were the Paramount Power: how would you decide the Baroda case? I expected you to say something about it in your last issue," observed an esteemed friend when the papers were featuring the Baroda affair a few days ago.

It sometimes happens that a scandal-loving public converts a domestic affair into an affair of national importance. The public which normally does nothing to preserve intact the Ten Commandments or the fundamental laws of society as laid down by other religions, seeks to allay its semi-deadened conscience by making a scape-goat on a grand scale of some one so-called offender.

The public at large are beginning to live in a large glass house. And at a time when glass is so costly and unprocurable they seek to hurl stones at the partition of some one of themselves. A slight chink in the glass of a Municipal election room just to enable an outsider to look in at the voting may not matter much. But to fling a shower of stones at a glass partition is something serious.

The facts of the Baroda affair seem to be as follows. H. H. The Maharaja of Baroda has been happily married and has eight offsprings from his first consort. A Princess of the House of Pithapuram was married to the Zamindar of Vuyyur and has borne him an heir. Then somehow that marriage fails. Hinduism holds that a marriage should not fail, and that when a breach occurs the couple should trust in God and solder it and carry on.

But in the case of Vuyyur soldering is not thought of, but instead the Zamindarini, who evidently is of the order of Helen of Troy, Cleopatra, Maid of Orleans, or Lucretia of Rome. cuts the Guardian Knot by becoming a Moslem convert. Thus she gets a divorce and gets freedom for herself as well as to the Zamindar.

Then another problem arises. As Moslem she can only marry a Muslim. But her brilliant mind cuts the Guardian Knot again, and she becomes a reconvert to Hinduism as a Brahmo. She then marries H. H. the Maharaja of Baroda, father of eight children, who is said to have recently passed a law forbidding his subjects from marrying a second time. On this an officious press-reporter broadcasts that his first wife has appealed to the Crown Representative to supersede him, put her first born on the throne, and make her the Regent during the son's minority. Not only that, even the Dewan, Sir V. T. Krishnamachari, is said to have given an ultimatum to resign.

We fancy that Baldwin set a bad example when he forced King Edward VIII to abdicate on account of his marriage with a divorcee. It gave rise to a temptation in the minds of ambitious Dewans to find loop-holes in the armour of the Ruler, and seek to supplant him and increase their own power.

The sanctity of Monarchy lasts only so long as you look on the monarch as an institution, as they do in Japan, and not as a person. If you look at him only as a person and judge him as a person, then Monarchy is done for. If Dewans are put to periodical moral tests we wonder how many Dewans would get out unscathed. The shibboleth that highly-paid I. C. S. officers were above crime has been blown up by the reports which fill the Press too often now-a-days.

In assessing the culpability of an Indian Ruler it were well to remember that during the last few decades the tradition has been to train young Indian Princes, not in the traditions of their families, the culture of their States, and the problems of their people, but to infuse into their receptive Indian blood a taste for the manners, habits, and sports of European "country gentlemen," and make them fit boon-companions for the Political Officers and men of their ilk. And like plants which are experimented in a bot-house by an amature scientist they bloom out in strange hues. They copy the loose habits of lonely European Officials who are under no proper social control, and become a prey to the cosmopolitan manners and morals of the several Hill Stations. Were we the "Paramount Power," we would hasten to consider how far we were or were not responsible for this state of affairs in places where it exists.

(To be continued.)

Editor.

"GRAMABHYUDAYA"

Rural Development in the State has brought out an organ of its own under the able Editorship of its enterprising Special Officer, Mr. J. B. Mallaradhya. An organ to focus public attention on rural problems, and carry on state-wide propaganda for concerted action on uniform lines is a necessary undertaking. It will no doubt add to the labours of the Special Officer, but we believe that the labours will be well-rewarded by the results achieved. The inaugural issue contains messages from personages like Sir Visweswaraya, Sir Ramaswamy Iyer, Sir Jogendra Sing and others, and contains thoughtful articles on a variety of rural subjects by men of experience and erudition. The journal is a necessary adjunct of the rural development scheme, it has a future of wide usefulness before it, and will prove of deep interest to the vast body of readers who constitute the rural population of the State.

Editor.

ACKNOWLEDGMENT

1. "Phylosophy made easy,"
2. ,, Veda and Veerashaivism."
3. "Backwardness of Veerashaivas and their amelioration." (2 and 3 in Kannada.)

by Mr. M. L. Naganna, of the Atmavichara Mandira, Mysore.

In no. 1. the author brings the truths of philosophy within the reach of the average student and citizen. Therefore the booklet deserves to become widely popular.

The two kannada pamphlets dealing with Veerashaivism are a thoughtful contribution to the revival of Veerashaivism by a distinguished member of the community, which all Veerashaivas may well read with profit.

SIR C. P. RAMASWAMY IYER, K.C.I.E.

During Dewan Sir C, P. Ramaswamy Iyer's visit to Mysore with His Highness The Maharaja last week, Mr. K. Sitarama Rao, Proprietor, Modern Cafe, Mysore, arranged a reception in his honour at the Modern Cafe. The invitees included a number of Ministers to Government who were present in the Capital in connection with the Royal visit, and a number of prominent officials and non-officials of the City. Sir Ramaswamy Iyer and the guests spent a pleasant half hour in photo, conversation, and light refreshments.

ALLEGED BRIBERY

Nagpur, Jan. 14—Mr. Nur Khan, a procuring inspector of food grains, one head constable and one 'patwari' were produced before the First Class Magistrate of Bongirwar on charges of extortion and bribery.

It is alleged that they threatened the villagers of two places in Umrer tahsil that they would seize on Government account the major portion of those villagers' stocks of grains, but that if the villagers paid some illegal gratification, only a small portion of their stocks would be acquired.

The Magistrate has framed charge against the accused on both the charges.

UPANAYANA

Sri B. Seetaram, son of Mr. B. S. Subba Rao, Proprietor, Oriental Industries, Mysore, on Thursday the 3rd. February, at "Lalita," Chamundipuram, Mysore.

NOTABLE SAYINGS

"Socrates advised young men to look at their features in a glass, that if they were fair and handsome they might take care not to do anything unworthy of their beauty, and if on the contrary they were ugly and deformed that then they should endeavour to efface the ugliness of the body by the virtues of the mind."

Solon, being silent in company was told by a young man that he was silent because he was a fool. Solon, without any concern answered him, 'There never was a fool that could hold his tongue.'

Chilo said "One ought to be young in his old age, and old in his youth; that is, an old man ought to be cheerful and good humoured, and a young man wise and sober."

"There is a size at which degnity begins: further on there is a size at which grandeur begins: further on there is a size at which solemnity begins: further on there is a size at which awfulness begins; further on a size at which ghastliness begins. That size faintly approaches the size of the stellar universe!

Thomas Hardy.

FOOD PRODUCTION IN AMERICA

America produces a quarter of the world's pork, a tenth of its beef, a tenth of its mutton, a tenth of its fish. She produces 14 per cent of the world's wheat, and the same proportion of the world's sugar beat. America produces a third of the world's supply of butter, quarter of its cheese, and 40 per cent of its eggs. A tenth of the world's cattle graze on American land.

But America is not so progressive as one would imagine.

A quarter of her population are engaged in agricultural pursuits. Out of every hundred farms dotted about the countryside of America only 16 have electricity, only 14 have a tractor on the land. The rest—they rely on the muscle of the farmer's fore-arm and the strength of his literal horse-power. There are more than 6,288,000 farms in America, and more than 5 million of them have never had a tractor or have no electricity!

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MATTERS OF THE MOMENT

THE INDIAN STATES—SOVEREIGNTY AND PARAMOUNTCY

Mr. T. S. RAJAGOPALENCAR, M.A., LL.B, writes:

(continued from last issue)

Closely connecting with the question of the sovereignty of the states is the problem of the Paramountcy. The rulers contend that their relationship with the Crown is on a contractual basis, mutually agreed upon, and that they are governed by treaties, engagements and Sanads. Decisions based on them and questions on customary law are also presumed as sources of their relationship. They further contend that, apart from these treaties, the several acts and Royal Proclamations assure the princes of the scrupulous regard by the Crown of these treaties and engagements and to maintain unimpaired the privileges, the rights and dignity of them. Any change, they aver, requires mutual consent. That the powers of Paramountcy are not limited by these treaties, engagements and Sanads and that it has largely grown up independently of them would well be seen by the letter of Lord Reading to the Nizam which is already quoted above. As regards the value of the existing treaties for defining the scope of usages, sufferences and conventions, the Butler Committee have stated; "The relationship of the Paramout Power with the states is not merely a contractual relationship resting on treaties made more than a century ago. It is a living, growing, relationship, shaped by circumstances and policy, resting, as Professor Westlake says, on a mixture of History, Theory and modern facts. This would answer Sir Robert Phillimore's contention namely, "When the state of things which was essential to, and the common cause of the promises or engagements has undergone material change or has ceased, the foundation of the promise or engagement is gone and their obligation has ceased." Time and circumstaces have brought about changes in the relationship between the state and the Paramount Power from time to time. But that would never mean that the British Parliament could abrogate the sovereign rights of the states. Just as British Parliament is making legislation, from time to time. for British India, it cannot directly make legislations for the states, in disregard of the treaties. The Under-secretary of State for India would not have stated in the House of Commons in 1938 that the Paramount Power would not obstruct the proposal for constitutional advance initiated by the rulers, and that His Majesty's Government had no intention of bringing any form of pressure to bear upon the rulers to initiate constitutional changes. He further said that the rulers were the final authorities to decide what form of government they should adopt in the diverse conditions of the Indian States. If the rulers were mere vassals or fiefs carrying out the mandates of the Paramount Power, they would certainly have commanded these states to carry out reforms dictated by them. But that is not so. Again, under the act of 1935, the Princes, being voluntary agents, are not forced to accede to the federation. This also is positive proof to show that the states are sovereign entities to decide matters affecting them.

No doubt, at present the Paramount Power is the British Crown, which is no other than the King in Parliament. The treaties that are made by the princes are with the British Crown. If tomorrow British India is given Dominion Status or independence, whether Paramountcy also will be transferred to the Government of India or it would be retained by the British Crown is a moot point for consideration. The states demanded before the Butler Committee that without their own agreement the rights and obligations of the Paramount Power should not be assigned to persons who are not under its control, as for instance an Indian Government in British India responsible to an Indian Legislature. They aver that their relation with the Crown is purely personal. The Princes evidently mean that they are entitled to communicate directly with the Crown of England and that they have nothing to do with the Government of India. Paramount Power over them being the Crown, the Viceroy is the agent of the Crown in dealing with them and not the Governor-General in Council who is the agent of the Crown in the Government of British India. The Butler Committee also contended that the treaties, engagements and Sanads are made with the Crown and that the relationship between the Paramount Power and the Princes should not be transferred without the agreement of the latter to a new Government in British India responsible to an Indian Legislature. Mahatma Gandhi no duubt observes: "If the Crown parts with the Power it to-day enjoys over the wnole of India, naturally the Princes have to and

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it should be their pride to look up to the successor of the Crown namely the people of India for the preservation of their states." Even Mahatmaji contends that the Princes might with pride look up to the successor to the Crown so far as he is represented by the Governor General in Council for their rightful place under the National Sovereign Authority of India. But the fact remains that the representative in India of the Crown works in two capacities, namely as Viceroy and as Governor General in Council.

By stating that the relationship of the princes with the Crown is purely personal and that it cannot be transferred to the future Government of India, it does not mean that even after British India secures independence the states should continue for ever to have relationship with the Paramount Power in England. Just as British India will be given independence, the Indian States also may be given Autonomy regarding external affairs, foreign relationship and defence etc., by waiving their part of the rights. After that is achieved the states become absolutely free and they may form into groups among themselves or they may enter the future federation reserving their sovereign rights. It is noly then we will be having a real federation with atonomous provinces and states joining together of their own free will into federation.

We will now proceed to the problem of Responsible Government in the States.

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NOTABLE SAYINGS

"Some look to friendship for absolute exemption from all criticism, and for a mutual admiration without limit of conditions. Others mistake it for the right of excessive criticism, in season and out of season. Diderot was content to take friendship as the right, the duty, the privilege of rendering services without thought of requiring either them or gratitude for them back in return. This we must confess to be rare."

"To reproach others with nothing, to reproach yourself of nothing, these are the two first steps towards wisdom."

JOHN MORLEY.

"Middle aged women are very little different form middle aged men. They see things sensibly, and take things coolly."

"Calvin enforced at least the two cardinal laws of human society, self-control as the foundation of virtue, and self-sacrifice as the condition of the common weal."

"Humanity consists of families, not individuals. Individuals are only an artifice of logic, for statistical purposes or the like. All real life, for the great bulk of mankind, implies the distribution of mankind in families."

"All of us encounter, at least once in our life, some individual who utters words that make us think for ever. There are men whose phrases are oracles; who condense in a sentence the secrets of life; who blurt out an aphorism that forms a character or illustrates an existance. A great thing is a great book; but greater than all is the talk of a great man." DISRAELI

URBANISM IN ITALY

The growth of the big cities in Italy is, Signor Mussolini pointed out in his hay-day, chiefly due to immigration from the countryside. "In the first six months of the present year 68,521 persons immigrated from the countryside into eight cities. This makes the housing problem very difficult. More houses are built in the cities, and more people immigrate from the country; more people immigrate from the country and more houses have to be built in the cities. Italy cannot afford to spend money to solve this problem. The "mot d'ordre," therefore, that Signor Mussolini gives to all those in authority is the following:—"Make easy with every means, even if necessary with coercive means, exodus from the cities: make difficult with every means, even if necessary with coercive means, the abandonment of the land and the immigration into the cities."

MARRIAGE

Chi. Ry. VENKATESH PURANIK first son of Mr. K. P. Puranik, agent, Modern Motor Service, Ltd., Mysore, with Sow. KASTURI BAI, daughter of Mr. D. Annaji Rao, Proprietor, L. N. Press, Mysore, on Thursday the 10th inst., and

Chi. Ry. SRINIVASA PURANIK, second son of Mr. K. P. Puranik, with Sow. KAMALA BAI, daughter of Mr. D. Ananda Rao, on Monday the 14th instant, at 1530 Srirampet, Mysore.

TEACHINGS OF INDIAN PHILOSOPHY

(Rt. Hon'ble V. S. Srinivasa Sastry).

(continued from last issue)

ONLY THIS ONE REALITY

There was nothing in this world but this one reality, this Brahman. We saw innumerable souls, we saw matter in countless forms, but they could only be in some shape or other, defaced, disfigured deformed it might be, but they must be this Brahman and nothing else. The question was: If Brahman was indestructible, changeless, eternal, how did this phenomenon occur? Nobody knew. Nobody knows. But the human mind was a strange thing. It would not be content with that answer, so the philosophers said: "We do not know at all. It is Maya." It was some deception, some screen or veil that hid the truth from us, which we therefore could not see as it was, but which we were obliged to see through that medium that was our finite intellect.

Maya had therefore come to mean in a personified form some deceiving female deity—(laughter)—for according to the unanimous testimony of man in ancient times woman was ever the deceiver, (laughter). Maya, then, of which the nature could not be defined, because it partook of the nature of the fundamental reality and also of the nature of the phenomenal world was sometimes called the unreal and, sometimes the real, but most people called it the real unreal, the existent non-existent, being non-being, because on the one side it hid the real nature of Brahman and on the other hand it enabled us in some way or another to catch a shadow of this Brahman. It therefore partook of the noumenal and the phenomenal. Undefinable Maya was the thing which had veiled from the gaze of man this infinite Brahman.

THE ESCAPE FROM PAIN

Then we come to the innumerable individual souls. Maya must, therefore, be the person who somehow or other created these souls, divided up the indivisible Brahman into innumerable souls. The next question was: If this Samsara or eternal birth and death had no beginning, had it an end? Could man shake himself free from this bondage and be restored to his original Brahmanhood, and escape this pain which was the inevitable concomitant of life upon earth? To this, Sankara gave the answer in the affirmative. There were critics who applied the definition of pessimism to the Vedanta philosophy. Almost all Eastern philosophies started with the idea of sin, which was accompanied by that repeated birth and death, but they ended up by teaching how to get rid of that pain. Surely, therefore, pessimism was not the word to apply. This escape was represented as Moksha. But how could that liberation be reached?

By the action of that Maya the individual soul seemed to have lost sight of its original nature. It had only to know that nature somehow, and then Maya disappeared, for Maya was only another word for cosmic ignorance. Getting rid of that ignorance meant getting the true knowledge. That was why in Sankara's philosophy the way of liberation was described as true knowledge. But that could not be obtained by the ordinary man. Only God's grace could give it. It was not knowledge of the ordinary type. It was not of the phenomenal world It was something that had to come from the great beyond. If a man with his inmost being apprehended the doctrine that he was the real Brahman, he had obtained that knowledge.

DIFFERENTIATION OF WISDOM

The Vedanta knowledge was superior to the ordinary metaphysics, to ordinary psychology, to ordinary religion, which was called lower knowledge. The Vedantins differentiated between the higher knowledge of the divine wisdom and the lower knowledge or the phenomenal wisdom. The whole of Vedanta was a vast system built up in order to enable them to obtain if possible that higher wisdom—the recognition with their inmost being of the idea that they were Brahman. To obtain the fullest Moksha, the last stage of salvation, to the merit acquired by works and worship must be added the merit of knowing, of knowledge,

To some people to whom this grace of God did not come for its higher purpose, the common method of worshipping a limited or conditioned form of Brahman was permissible. Brahman might either be the undifferentiated, unconditioned, unlimited Brahman, that could not be described at all, or Brahman might be worshipped, be regarded in the light of a personal God. But Sankara would say that those who obtained liberation through that worship of a conditioned or personal God would obtain it only in the lower form. There was a still higher form of liberation that was only open to those who added to worship, to works, the superior merit of esoteric wisdom.

REPRINTS AND BOOKLETS

1.	**Sir Mirza Ismail's Dewanship**	0—2—0
2.	**Small-pox and its treatment in Vedic Times**	0—2—0
3.	**Problem of Wealth**	0—2—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**The Tree of Happiness**	0—1—0
6.	**Winston Churchill**	0—4—0

THE PERCEPTION OF BRAHMAN

It was true to say that the world was Brahman : it was true to say that the individual soul was Brahman; but it would not be true to say that Brahman was the world, that Brahman was the individual soul. To those who knew logic it was perfectly clear. It was exceedingly difficult to employ the ordinary language of our logic and psychology in the description of the Brahman of the higher metaphysics involved in Sankara's teaching.

It was a mistake to say, Mr. Sastri said in conclusion, that Shankara's philosophy was the cold worship of the abstract, which could not be worshipped—that it had no ethics in it at all, and even no possibility of ethics. The perception of Brahman was obtainable only to those who were pure in their hearts, who had done good deeds and avoided bad deeds, who had lived in the eye and under the fear of God, men who had first conquered everything that was low and base in them.

WESTERN PARALLELS

Professor Hoernle said that as he listened to Mr. Sastry he could have paralleled his Eastern monism point by point with the monism of the Western philosophers. On the eternal problems of man there was a sympathy of outlook between East and West that gave the lie to the oft-repeated assertion that East and West were so fundamentally different in mind and outlook that they were unable to understand each other.

Miss D. C. Auret, in thanking Mr. Sastri on behalf of the organisers, wittily asserted, amid laughter, that although she was a woman there was no deception in the thanks she offered!

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J. C. M.

POOR FEEDING BY GURU NANAK

Nanak was from his childhood inclined to devotion and a source of continual uneasiness to his father. One day the latter gave him a sum of money, to purchase salt at one village, in order to sell it at another...Nanak took the money and proceeded towards the village where he was to make his purchase. He happened on the road to fall in with some fakirs who were too weak, from want of victuals, which they had not tasted for three days. Nanak affected by their situation immediately distributed his money among the hungry fakirs, who, after they had gained strength from the refreshment which he obtained them, entered into a long discourse with him on the unity of God, with which he was much delighted. He returned next day to his father who demanded what profit he had made. "I have fed the poor," said Nanak, "and have obtained that gain for you which will endure for ever." The father was enraged at having his money so fruitlessly wasted, abused Nanak, and even struck him.

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The Rationalist.

Monday 7-2-1944.

THE BARODA CASE

II

We see that the Baroda affair is still a live topic. A Madras newspaper which is hastening its readers into blindness by using the worst types possible for its news, fresh or stale, has put on an air of injured indignation and urged the authorities and the public to pursue the affair. It is also seeking to goad the public by giving, almost daily, all the one-sided case-law which the briefless and petti-fogging section of the Madras Bar could trot out under the cloak of anonimity, without realising that it is thereby damning the dispensation of justice in Madras while it is purporting to blacken the lady.

Four hundred out of Bombay's five hundred thousand women are reported to have passed resolutions condemning the marriage and commiserating with the first Maharani. Are we to understand that these ladies consider marriage immoral, and extra-marital relations unobjectionable? And what do they commiserate the Senior Maharani about? She has not in any way ceased to be Maharani. In fact she is reported to have put forth additional claims for even a Regency.

Some Bombay men also, effete and elderly, styling themselves social reformers, are said to have passed resolutions comdemning the marriage. Hundreds of Princes and Princelets might find Bombay a haven for riotous debauch and lead the loosest of lives, and these social reformers would watch them without batting an eye-lid, and even seek to make some money out of them, but they can't bear to see a prince marrying a second time! If duplicity and lubricity are to find shelter under social reform, and not the royal road of open and honest marriage, it is a strange state of affairs.

Then we are told that the Dewan Saheb, Rao Bahadur Sir V. T. Krishnamachariar,—his local title we do not know—has gone to Bombay,—evidently by rail, as it is not stated that he went by air,—and is under "expert medical advice," and that he will also discuss the situation with the Maharaja.

The report is rather confusing. Does it mean that the marriage has upset not only the Dewan's mental health but also his physical health? And does his health which is so affected as to need the "expert medical advice" of Bombay allow him to discuss with the Maharaja seriously and present its worst features to him? If the doctors of Bombay could allow it, how could they be called experts? Is it not one of the sine qua non of expertness that the patient should be advised to take a long voyage, or be forbidden from having a long talk?

However that be, we cannot hesitate to point out that when some of the young Rulers lapse into questionable ways, the public cannot exonerate their Dewans from some amount of responsibility. In order to have a free hand themselves they judiciously relieve the Prince of all work in connection with State affairs. This leaves the public at the mercy of the Dewans, and the Prince at the mercy of two evil counsellors, idleness and opportunity, and there is little wonder that his manhood gradually deteriorates.

This is because in recent years British Indian officials on the eve of retirement cast covetous eyes on the Dewanship of one or another of the Native States and very often succeed in pulling the necessary wires and becoming Dewans on a three year or five year lease, firm and unterminable. Having thus got in as lessees, they stay in as mortgagees with possession. They rule the people in the name of the Prince, and the Prince is provided sufficient funds and asked to enjoy himself. The enjoyment takes the inevitable shape of the stable, the buffet and the ball-room, and gradually paves the way for public odium and warnings from the "Paramount Power."

If the elderly Dewans on the other hand sought the good of the Prince and the State and not their own good, and engaged his mind with the daily problems of the State, there would be little time or scope for idleness or backsliding, and he would before long earn public esteem instead of giving rise to public clamour.

That unfortunately this is not so, and one Prince or another draws public criticism on himself by errors of conduct, should not therefore be assumed as due to innate wickedness for which he ought to be rooted out, unless his Dewan is able to exonerate himself in the eyes of the public. We do not wish to be more explicit.

With regard to the Junior Maharani, we would ask the public not to be humbugs, but to view the matter with a calm mind. Change of religion or reconversion is not forbidden by law or by religion either for men or women. The motive is of no concern. Otherwise one would have to question the Muslimism of Mr. Jinnah, Sir Sikandar, Sir Firoz Khan, and Sir Iqbal. Therefore her becoming a moslem cannot be deemed heinous. As moslem she approached a recognised Court through Counsel and got a divorce, not by cajoling, not by mesmerism, but by the conscious volition of a judge acting under the law. That is not heinous either. Then she got reconverted to Hinduism, the open-armed mother of religions, in accordance with accepted form. That too is not objectionable. Then she marries H. H. The Maharaja of Baroda according to one of the legal modes. That too is hardly condemnable.

Thus it is seen that in every one of her four acts she has studiously sought to keep herself within the four walls of religion and the four corners of the law. Therefore those who seek to pervert these facts and goad the public to pelt stones, it seems to us, would deserve to be certified as insane !

Editor.

DEFENCE EXPENDITURE

New Delhi. Jan. 14—India spent Rs 715 crores on her defence and supply during the five years 1939-40. according to figures available here.

During the same period, His Majesty's Government helped India with a sum of Rs. 926 crores under the terms of the financial settlement concluded in September 1939 between the Government of India and His Majesty's Government regarding the allocation of defence expenditure between them. The total defence and supply expenditure brought to account in India's books is thus Rs. 1,641 crores.

India's defence expenditure has increased from Rs. 50 crores in 1939-40 to Rs. 220 crores in 1943-44 while Great Britain's contribution has gone up from Rs. 40 crores to Rs. 345 crores.

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ARE FORTUNES MADE BY HARD WORK?

SEVERAL INSTANCES WHERE THEY ARE MADE BY ACCIDENT

The maker of a fortune usually credits his success to hard work and judgment. But I have come across several instances where at least judgment had nothing to do with it, says a writer.

One is the case of a roundabout which was landed at Thursday Island—a cosmopolitan pearling centre off the north coast of Australia—for transhipment to Japan. Finding there were a few days to wait, the proprietor decided to erect his apparatus and employ the interval by making it earn a little. Instead of a few days, he stayed three years!

For the Island was completely lacking in entertainments, and the coloured population rushed the roundabout as they would have rushed nothing else, riding it twenty hours a day, men, women and children, often three to a horse. Fair-collectors had to be put on in relays.

The proprietor told me that so many were the repairs necessitated by the excessive working that before the end of the second year the whole affair had been twice completely rebuilt. Those three years gave him far more money than he had thought to earn in the whole of his life.

THE JOKE OF THE ISLAND

Another is the case of a resident of a certain small island town near New Guinea, where the only ground fit for wheeled traffic was the three-hundred yard-long main street, who returned from a visit to an Australian city with—a cab!

It was an antiquated four-wheeler, and the resident explained that he had bought it at an auction room during a time of inebriety, and finding it impossible to resell it had brought it back home with him as the next best thing. For a time the joke of the island, the cab stood at the rear of his premises; then one day, to point the joke further, a horse was obtained, and the outfit sent to ply for hire.

The effect was electric. The cab was besieged. Japanese pearl-fishers, Philippino traders, paid-off plantation natives in town to await shipment to their homes, all kinds of people clamoured to be driven back and forth along the three-hundred-yard-long street. They willingly paid a shilling a head each way.

SURPRISE "FIND"

Often a group would make several successive trips, singing and shouting the while, and halting for drinks at the various hotels. They are, I believe still doing it. That town is one of the most prosperous in the South Seas, but I have it on good authority that the cab is the best-paying investment there.

Then there is the case of a company-promoter, who took up a prospecting area in which there were not known to be metals of any kind, announced that it contained large quantities of tin, floated an alleged company, and set out to sell the shares. To give an air of genuineness to it all, he engaged a number of workmen and a manager to "open up" portion of the ground. But the shares fell flat. Try as he would, he could not sell more than a very few.

Then just as he was on the point of recalling his workmen and giving up the whole thing in disgust, there came from the area a cable to the effect that a fine lode of best-quality tin had been discovered!

To-day those shares are worth a fortune, for the lode developed into one of the best tin-producing mines in the country. I am afraid it all sounds a little immoral.

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WITHIN TOUCHING DISTANCE

I myself accidentally came within touching distance of what one day may be a fortune. Wading a coastal river in a little-known part of Western New Guinea, I was severely stung on the foot by a "stone-fish"—a particularly poisonous creature which lies hidden among the stones and mud of the bottom. Seeing that the remedies from my portable medicine-chest were not doing much good, some local natives suggested that they should go and get what they called a "Burning Stone."

It appeared that "Burning Stones" were to be found some distance in-land, that they were of great value in reducing swellings and pain such as I suffered and that their name came from the fact that they would burn as easily as wood.

Having little faith in native remedies I told them not to bother.

Later I wished most devoutly that I had let them bring me those stones, for afterwards a prospecting party came across them and found them to be pure shale—a kind of oil-laden ore. There are various experimental oil wells in that locality now, and any day one of them may prove to be a "gusher."

JEWELS IN ABUNDANCE

Another time, in one of the remotest of the Soloman Islands, accident put me in the way of what I thought was a fortune. Weather-bound at a village, I sought to relieve the boredom of a lonely evening by attending a tribal dance. The dancers were painted and decorated, according to custom, and in the armlets of one I noticed some gleeming, lavender-blue jewels.

Inquiries as to where they had come from brought ready replies, and when the weather lifted I made an expedition to the spot—a day's journey inland. The jewels were in abundance; a single day's sifting of the ground resulted in hundreds of them; and I began to think of Rolls-Royces and things!

But when I shipped them away for expert opinion and sale, they proved to be merely what are called "Oriental Amethysts',—near-jewels, worth a few shillings a pound, and used chiefly for the manufacture of tinsel!

EVADING MILITARY SERVICE

LAHORE.

Puranchand, a compounder of the General Hospital, Ferozpore Cantonment, who was alleged to have sold fever injections to soldiers in order to disable them to proceed on draft for active service, figured as an appellant at the Labore High Court recently. Mr. Justice Mohammad Munir, who heard his appeal upheld the conviction, but reduced his sentece of five years' rigorous imprisonment passed under Rule 38 of the Defence of India Rules to three years.

According to the prosecution case, the military authorities received information that the compounder was giving injections at a fee of Rs. 10 each to soldiers who were about to leave on draft for active service so that they might become ill and be kept back. On receipt of this information two soldiers were sent with two marked currency notes of Rs. ten each to the compounder to take injections. As soon as the compounder had given them injection, the military authorities raided the hospital and recovered the marked notes from the compounder. Both the soldiers fell ill and got temparature. The accused, who was arrested, was sentenced to five years' rigorous imprisonment on a charge of interfering with the health of His Majesty's forces.

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REBUKE TO AUTHOR

NEW YORK.

The New York "Herald Tribune" in a caustic review of Mr. Wheeler's book, "India against the Storm," calls the volume "a picture of confusion twice confounded, of hatred, violence, failure, defeat—defeat for everyone including the reader. What emerges is Wheeler's abhorrence of the Indian National congress and his contempt and mistrust of its leaders, particularly Mr. Gandhi.

By quoting from Gandhi's book and public utterances, by citing certain of his actions, lifting these from the context and denuding them of any background, Wheeler builds a plausible enough case against the Congress as a band of charlatans and cut-throats.

"But Wheeler seems unable or unwilling to explain Gandhi's influence not only on the illiterate masses but on Indians of all castes and classes.

If in Wheeler's eyes the Congress appears as a flat failure, readers who follow his catalogue of horrors are forced to the conclusion that the Indian Government is no less a failure, since a Government which rules without the consent of the governed is not a Government."

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WARNING TO VISITORS

A visitor to an asylum was approached by an inmate, who begged that his case be laid before a magistrate and his release obtained. The visitor promised to take the necessary steps.

"You will not forget?—said the patient.

"Oh, no."

"You are sure you will not forget?"

"Certainly not."

As the visitor turned to go he received a kick that laid him in a heap a few feet away!

"That" said the patient, "is in case you should forget!"

PROFESSOR'S "THAT TOO?"

The absent-minded professor and his wife left their flat to attend a lecture. While the wife pressed the lift button, the professor felt the top of his bald head.

"Wait a minute, dear," he exclaimed. "I forgot my hat."

He went back to his flat. Several minutes later when he rejoined his wife, he was still without his hat.

"Where is your hat?" she asked.

The professor's eyes widened.

"My goodness! Did I forget that too?"

REPRINTS AND BOOKLETS

1.	**Sir Mirza Ismail's Dewanship**	0—2—0
2.	**Small-pox and its treatment in Vedic Times**	0—2—0
3.	**Problem of Wealth**	0—2—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**The Tree of Happiness**	0—1—0
6.	**Winston Churchill**	0—4—0

FORD ON WEALTH

"My fortune will never become a Frakenstein monster so enormous that it will eventually crush its creator."

Mr. Henry Ford, generally acknowledged to be the world's wealthiest man, made this statement during a special interview aboard a train speeding from the East to Detroit, writes an American correspondent.

"The money I have accumulated," said Mr. Ford, "is clean money. Every penny represents the fact that I have made it possible also for the man who gave it to me to have his reward.

"I like to believe what I have been told, that fewer persons begrudge me my wealth than any other man of outstanding means."

I learned (comments the correspondent) that Mr. Ford has made no will, and has no plans for making one. Inquiry brought the information that he will not use his money for the endowment of institutions.

ENDOWMENT A CURSE

"Endowment is an opiate to imagination," continued Mr. Ford. "One of the greatest curses of the country to-day is the endowing of this and the endowing of that. What endowed Church can you mention that is in the foreground of civic activity, striving to deliver up-to-date Christianity, alive and virile? No. Inertia, smug satisfaction, always follow endowments.

"It is only another form of charity. Both are out of date. The easiest thing in the world is to give money. That takes no brains. Creating and giving opportunity is the best charity.

"If a man asks me for charity, and, I give it to him, I am doing the lazy thing; it's easier to give, than to get under that man's problem and help him solve it.

"But if I give that man an opportunity not only to bridge his immediate needs but also a chance to lift himself from the slough that made begging necessary, then I have accomplished concrete constructive good."

"LUCK"

The mention of the word "luck" by the interviewer caused Mr. Ford to throw up his hands. "Luck! Bah! Luck and destiny are the excuses of the world's failures. Don't look for luck, make it!"

"Money, measured in dollars and cents, means nothing to me. I never stopped to figure in detail just how much a million or a billion really is. The only use money is to me is that I am able to experiment in different lines for ways and means to make life more livable for the world's failures.

"Money is not wealth—far from it. Opportunity is wealth. More agreeable physical surroundings, better children and schools, those are the real wealth of a nation."

Mr. Ford scoffed at the idea that life holds nothing for one who has not achieved success at the age of 40.

"Why," he said, "I know of one man who was practically penniless until he was well past the two score mark. In the three years approaching 50 he saw opportunity, grasped it, became a success.

"He would have lived for many years, I believe, if his relatives had not convinced him that he should retire. He retired, stagnated, died!"

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CARE AND USE OF EYES

Remember that the eyes are as a team of horses. What is pleasure or profit to us from their use, especially on near objects of vision, is work for them.

An even balance of the pair is essential. Avoid overworking the eyes, especially on near work. If on near work all day, release the eyes from this kind of work in the evenings. Hold the object of near vision well away, reading at fourteen to sixteen inches—music from 18 or 29 inches to three or four feet.

Avoid reading in bed in a strained or twisted position, Avoid reading in a shaking vehicle. During a railway journey avoid long gazing at the nearer passing objects.

POSITION OF LIGHTS

Avoid poor illumination of the object of near vision, especially if fine. A light source too distant though bright in itself may illuminate the object but poorly. Even electric light in mines may fail in this way, and give rise to miners' troubles. Reflected ceiling light of rooms may be too poor for continued near work of the eyes, though pleasing and restful in company or at receptions, lectures, and exhibitions. Coloured or shaded lights are apt to lack in this respect.

The position of a light should usually be above and slightly behind one's head; the position of the object at or below the level of one's eyes, at an angle not so much down as forward.

Avoid violent contrasts in brilliancy, or in close juxtaposition of opposite colours such as blue and scarlet, or in rapid succession, or darkness and bright light.

CAUSE OF CATARACT

Avoid the direct rays in the eyes from very hot bodies, whether showing a glow or dark, whether from coal or electric heating, the glow of molten metal, electric welding, the electric arc, or even the domestic hearth or laundry irons. Cataract may be so caused.

Avoid the direct rays of the sun, even in partial eclipse or those from artificial sunlight lamps, or sunlight reflected from snow, or from white roads, or the sea, or white-washed walls. Besides these visible there are also invisible rays which, when intense, coming from very hot or energetically excited electrified bodies are injurious to the eyes. Protect the eyes from all such, if they have to be looked at, by the proper goggles or light filters, specially devised for the purpose.

In cinemas sit well back some thirty feet or more, the eyes slightly above the centre of the picture.

Avoid monotony as you would violent contrast. Let the eyes be rested from time to time by change of object, change of distance, change of illumination, change of colour and brilliancy.

Avoid deferring the treatment of squint at its early appearance.

Do not think your glasses will never need changing. Reading glasses may require to be changed after a few years, sometimes sooner sometimes later. Preserve your old prescriptions for glasses or other treatment. Take them with you for the doctor when consulting him again.

Learn first aid for removal of loose grit or small foreign body from the eye, and for instilling a drop of caster oil, or other drops prescribed, and for applying a pad or compress, and fixing with a bandage.

Do not place an impervious shield over an eye.

Do not apply tincture of iodine or carbolic acid to the eye.

A wound of the eye, no matter how small, should be treated without delay by a doctor. In an emergency apply a double layer of boracic lint, two and a half to three inches wide, moistened with clean boiled water.

Beware of full or rich diet; let it not lack in essential and fresh elements. Avoid constipation. A serious form of blindness is known to result from the neglect of these precautions.

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The Rationalist.

Monday 14-2-1944.

"LUCK! BAH!"

"Luck! Bah! Luck and destiny are the excuses of the world's failures. Don't look for luck, make it," Mr. Henry Ford is said to have remarked in an interview.

Mr. Ford is one of the master minds of our day, he being to industry what his friend Edison was to science, and our Mahatma Gandhi is to politics. Planned success has been his since early manhood, he has fought every inch of his ground and won out, and is looking down from his pedestal on the rest of mankind as the Statue of Liberty is looking down from the shores of New York at the rest of the world.

Luck or destiny has not sought to meddle with his life so far, except in the unfortunate instance of the early death of Edsel Ford, his only son. Therefore luck may not seem real to him personally.

But nevertheless a man of such intelligence and wisdom, a man of his knowledge of mankind, might have thought twice before making the haphazard statement "Luck and destiny are the excuses of the world's failures."

Who are "world's failures," in the first place? Was Christ a failure or a success? Was Socrates a failure? Was Ceasar a failure? Was Napoleon a failure or a success? Was Woodrow Wilson a failure? And those two who thwarted him, LLoyd George and Clemenceau, were they successes or failures in the light of subsequent events? Was Marshal Gamelin a failure? Was Mussolini a failure or a success?

It seems to us that the distinction between success and failure is not so clear-cut and indubitable. Success in most cases does not turn out to be success for all time and in all its aspects. And failure is not such either for all time. The distinction between the two is superficial. Was Hitler a success, and Schusnigg and Baldwin failures? Was Deladier a success or a failure? Was Ramsay Macdonald a success or a failure? And Rt. Hon'ble J. H. Thomas?

Ford himself scoffed at the idea that life holds nothing for one who has not achieved success at the age of 40.

"Why," he said, "I know one man who was practically penniless until he was well past the two score mark. In the three years approaching 50 he saw opportunity, grasped it, became a success."

Thus it is seen that success and failure are comparative, temporary, and run into each other before long or in the long run, and that neither of them is so very well defined as we blindly imagine.

A boy may be a brilliant student, take top rank in every examination, and then when he comes out of the odour of the class-room and the Convocation Hall and looks round to see which fields he can conquer, he may be faced with a blind wall, and unless he can strengthen himself with some philosophy his success may prove bitter as a failure.

Or he may be in time for some Service Examinations, and get a rank at the first chance, second chance or third chance, or a father or father-in-law with influence may get him into a rising appointment, he may marry an heiress on the strength of it, and as the years pass go on ticking off the names of those above him in the Civil List, and go edging on towards a Departmental Head-ship, or the High Court, or the Executive Councillorship or the Dewanship, but then suddenly luck might intervene, administrative policies might change, and instead of carpetted steps leading to the coveted goal, his progress might be barred by a combined Maginot and Siegfried Line of barbed wiring and tank-traps. Would that be failure?

If Arabindo Ghosh, protege of H. H. The Gaekwad, had flourished in the Baroda Service and not gone off to found the *Bandemataram* and *Yugantar*, would he have become the most sought after and sacred of refugees in the world? If Surendranath Banerjee had succeeded in the I. C. S., and S. Satyamurthy in the M. C. S., would they have taken rank

among the memorable speakers of the present age? If Ramana Maharshi had had a bright school career would Maharajas and Maharanees have sought to reach his unclad person in order to pay reverential homage?

Therefore it is an error to talk so sweepingly of "world's failures." In spite of one's carefully planned efforts luck may withhold the success desired, but a new path may unexpectedly open up and lead the way to glory. Columbus might have missed the route to India, but his destiny, world's destiny, showed him the way to the West Indies!

Luck is not to be associated with failure alone. To some persons it may bring failure. To some others it may bring success. A man may aim at something and work for it ably and assiduously, but some unexpected thing may intervene and deny him the fruit of his labours. Napolean, most brilliant of Generals, invaded Russia, but was beaten off by the weather; he invaded Spain and success was imminent, his opponent, Wellington, was praying for the coming of night or Blucher's army; and luck brought Blucher, and Napolean's career ended. King Philip of Spain sent a mighty Armada to beat England, but St. George and an unexpected storm destroyed it and saved England. Sir A. T. Pannirselvam wormed his way to the India Council, and was flying to reach it, when luck intervened and nothing more was known of him. But that was lucky for S. E Ranganatham, and he was unexpectedly raised to imperial status! Was it not said that in our own State Mr. A. R. Banerji came with the succession to Dewanship in his pocket, and then was about to pack up and get away, when luck led him to the coveted post!

When things which bring happiness come to you without any effort on your part, it is due to luck. When Newton in a speculative mood saw the apple fall from the tree the Law of Gravitation flashed on his mind. When Archimedes went to his bath on the fateful day he least thought that he would discover a new principle for mankind. Thomas Edison could have told Mr. Ford that many an invention of his was due to sheer luck. Many a Gold mine has been found not as a result of organised prospecting, but by a lucky accident.

Therefore there is no pooh-poohing of luck or destiny, either by those who fail, or by those who succeed. The Sanskritist has said wisely

"*Shadbhirmanushyachinta syat saptamam dyva chintanam!*"

"Six points may be due to human effort, but the seventh is in the hands of destiny."

and

"*Tadrishee bhavana tatra siddhirbhavati tadrishee*

Sahayastadrisha eva yadrishee bhavitavyata ॥"

The working of one's mind, the aids that come to one's hand, the success one obtains, all shape themselves according to one's destiny."

We doubt whether Ford or Hitler, or the new giant, Stalin, could deny it.

Frederick the Great is said to have told his army, "Trust in God, and keep your powder dry."

To say that man ipso facto achieves what he strives for and deserves, and that there is no such thing as luck is not true to nature. The recognition of luck as a force in life does not mean that we should leave things to luck and sit doing nothing. The Sanskritist's proportion of six to one may be taken as a fair basis. Luck does thwart many in their efforts. Luck does help many to get success. Therefore did the author of the Gita warn,

"Na prahrishyet priyam prapya
nodvijet prapyachapriyam,"

"Don't be elated on attaining success, don't be grieved if you should fail." Success may turn out disastrous. Failure may lead to success. Deladier became Premier of France, today he is awaiting trial. Petain became President of the State, today he is bowed down with shame and sorrow. Count Ciano had achieved dazzling success; now we are told he has been shot.

If luck has no hand in all this, we would like to ask Mr. Ford, what has?

Editor.

TIP TO AMBASSADORS

Mr. Henry McGrady Bell, former British Charge d Affaires in Helsinki, now enthusiastic worker for Finns, has equipped a plane to fly himself to their aid. When he became first British Representative to first free Finnish Republic after last war, country was short of food. German troops who had helped Finns gain their liberty were still with them. Food exported from Britain was being consumed by Germans as well as Finns.

Mr. Bell had orders from Foreign Office to use tact to persuade Finns to move Germans away, thus relieving food problem. "Be very cautious, most careful to avoid anything that might be taken as a threat," he was told: "there's no hurry." Mr. Bell invited six of Finland's leading Cabinet Ministers, all friends of his, to meet him. Producing six bottles of vodka, he drew the corks, declared: "Boys, you'll have to get rid o' those blasted Germans within a week! If you don't you'll get no more food!" Before seven days all Germans had gone!

Would our Representatives in S. Africa, Ceylon and United States take this tip?

Ed.

CINEMA STARS' BID FOR IMMORTALITY

Dorothy Lamour's sarong is to be preserved for a thousand years. With it will go Marlene Dietrich's silk stockings, one of Mary Pickford's curls, Carole Lombard's lipstick, Rita Hayworth's shorts, and Charlie Chaplin's shirt.

They are being put into a capsule filled with nitrogen gas which will be buried in a wine cellar at a village forty-five miles from Hollywood. A signed picture of the stars will also be buried.

A warning plaque on the cellar wall will say: "Do not open until 2941."

SPEED OF RAIN

Raindrops usually vary in size from one twenty-fifth to one eighth of an inch in diameter. A drop the twenty-fifth of an inch diameter cannot fall faster than thirteen feet in a second, but larger drops can acquire a speed upto thirty-four feet a second. That is why the drops in a thunder shower hit the ground—or the umbrella—with so much greater force than those of an ordinary shower.

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A CIVILISED DISEASE

Boredom shows a curious joint in the armour of civilisation, a strange rent in the garment of culture and knowledge that we cast over our primitive nature.

It is unknown among simple people. The Tibetan monk, sitting fifty years or so in his cell, turning a prayer wheel and sipping buttered tea; the wandering nomad in the uncharted wilds of the Himalayas, whose life knows no incident beyond sleeping and waking among desolate snows and an endless search for food; the Esquimaux, in the dark solitudes of the Arctic circle; the Bedouins, in their eventless desert wastes; the African pygmies, in the untouched seclusion of their impenetrable forests. These people do not know boredom; they do not complain of their surrounding, they do not endeavour to escape from them; they do not wander away, explore, lament, write books, invent new religions and beauty treatments, give lectures, evolve new fashions, commit suicide; they regard the rare passing traveller with amusement, curiosity, compassion or contempt, never with envy.

They are not bored.

But we,—the children of this so-called civilisation, with all our million complex means of entertainment, of variety, of instruction, of novelty —we are often bored.

WHAT IS THE CAUSE

Are people bored because they are thwarted and living the wrong kind of life, or because the present conditions of existance are a weight upon the spirit, or because the years pass so quickly and so few dreams are realised? One sees so much inertia without serenity, so much idleness without repose, yawns and nods instead of beauty sleep, mechanical amusements mechanically performed instead of spontaneous gaiety; it is only the unhappy who cry for perpetual entertainment, perpetual distraction; yet there is no entertainment, no distraction can cure unhappiness.

People forget this; they think they can press a button or turn a handle and alter the whole of their mental state; that some ready-made amusement contrived for commercial ends, will really cure their disinterest in life. It is like doses of cream for a bilious attack—the nausea soon becomes intolerable.

No intelligent person need be bored, and we are all more intelligent than we think; there is no more absorbing occupation than finding this out; working or playing, we can do so. It is neither vanity nor pedantry to discover the immense possibilities in ourselves; anyone too stupid to find anything will be too stupid to be bored.

PEOPLE WHO BORE OTHERS

There are the people who bore others; no intellect is proof against them; they would vex a Plato and disturb a St. Augustine; but one who is resolved to banish boredom can avoid them. Those who take the most lively zest in life are often those who make the reputation of being surly or rude. Most great men have been blamed for this fault, as it is called—fault it is not—like love of solitude; it is a sign of strength of character and a self sufficient mind. If you own a fine park you don't want to sit in your neighbour's backyard; if you possess a richly furnished library, you don't want to borrow the diary of a fool.

But the bore, who would infect wise men with his malady, so fills the world with his snares that he who would avoid them must retreat deep within.

No one who is deeply interested in himself can ever be bored. If he makes himself worth being interested in, he can never be a bore either; even if he is too negative for this achievement, if he will but absorb himself in himself and leave others alone he has done something to check the spread of boredom, the most deadly penalty mankind has paid for ease and comfort.

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This book is most suitable for non-detailed study in the higher classes of Secondary Schools."

ಪಂಚಾಚಾರ್ಯಪ್ರಭಾ:

"ಈ ಗ್ರಂಥವನ್ನು ರಾಜಧಾನಿ ನಿವಾಸಿಗಳಾದ ಮಾ॥ ರಾ॥ ಜಿ ಆರ್. ಜೋಸ್ಯರ್, ಎಂ. ಎ., ಎಫ್. ಆರ್. ಇ. ಎಸ್., ಈ ಮಹೋದಯರು ರಚಿಸಿರುವರು. ಇವರು ಇಂಗ್ಲಿಷ್ ಮತ್ತು ಕನ್ನಡ ಭಾಷೆಗಳಲ್ಲಿ ಅಸಾಧಾರಣವಾದ ಪಾಂಡಿತ್ಯವನ್ನು ಪಡೆದುಕೊಂಡು ಅನೇಕ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿ ಲೋಕವಿಶ್ರುತ ಕೀರ್ತಿಶಾಲಿಗಳಾಗಿರುವರು. ಇವರ ಗ್ರಂಥರಚನಾಶೈಲಿಯು ಪಾಶ್ಚಾತ್ಯರನ್ನೂ ಸಹ ತಲೆದೂಗಿಸಿರುವುದು. ಇಂಥ ಅದ್ಭುತಶಕ್ತಿಯುಳ್ಳ ಈ ಮಹೋದಯರು ನಮ್ಮ ಕನ್ನಡಿಗರ ಉಪಕಾರಕ್ಕಾಗಿ ಮೇಲ್ಕಂಡ ಗ್ರಂಥವನ್ನು ರಚಿಸಿರುವರು. ಭಾಷಾ ಶೈಲಿಯು ಬಹು ಗಂಭೀರವಾಗಿಯೂ, ಮನೋಹರವಾಗಿಯೂ, ಪ್ರಸಾದ ಗುಣಯುತವಾಗಿಯೂ ಇದ್ದು ವಾಚಕರ ಮನಸ್ಸನ್ನು ಆನಂದಾಬ್ಧಿಯಲ್ಲಿ ಮುಳುಗಿಸುವಂತಿದೆ."

ಬೆಲೆ ೦—೮—೦ ಖಿದ್ದರ್ ಬೈಂಡ್ ೧—೦—೦

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರವರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population"

ಮಾ॥ ರಾ॥ ರಾವ್‌ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ. ಎ., ಎಂ. ಆರ್. ಎ. ಎಸ್.

"I find the book to be a desirable addition to modern kannada literature." ಬೆಲೆ ೦—೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರ ಪಟದಿಂದ ಕೂಡಿದೆ.
ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
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ARTIFICIAL DISTINCTION

Colonel Du Pre, a survey officer, writes:—

"It is suicidal for the Europeans to admit that Indians can do any one thing better than themselves. They should claim to be superior in *everything*, and only allow Indians to take a secondary or subordinate part . . . In my old parties (of the Survey of India) I never permitted an Indian to touch a theodolite, or an original computation, on the principle that the triangulation, or scientific work, was the prerogatitive of the highly-paid European; and this reservation of the scientifiic work was the only way by which I could keep up a distintion, so as to justify the different figures of pay respectively drawn by the two classes, between the European in office and the Indian who ran him so close, in all the office duties, as well as in *field duties*."

WINSTON CHURCHILL AMAZED

"Lord Curzon was a wonderful letter-writer. The toil of caligraphy was a pleasure to him. I remember in 1903 during his Viceroyalty in India going to see the fiirst Lady Curzou, formerly Miss Leiter—one of the most beautiful, delightful women of her day,—when she was recovering in England from the first attack of her ultimately fatal illness. She showed me a letter from her husband in India. It was a hundred pages long! She showed me the numbers on the pages. All was written in his graceful, legible, flowing hand. But a hundred pages," says Mr. Winston Churchill in amazement.

We suppose Curzon wanted to do everything on a large scale. Ed.

A WARNING

CALCUTTA.

The daylight enemy air raid on Calcutta on December 5 last resulting in more than 500 casualties indicates that it is highly inadvisable to reduce the number of beds reserved for air raid casualties in the City, says the Government of Bengal in reply to a proposal for such reduction by the Calcutta Corporation. The Government further adds that the danger of air raids has by no means passed.

The Corporation suggestion was that beds reserved for air raid victims in the different hospitals in Calcutta should be released for the general public.

(*Continued from page 6*)

That the retrogression of India and China is due to the rice diet of their people—the contention of a Japanese writer, Mr. Matsumura, is combated by 'The Rice Journal' which says in reply:

"Mr. Matsumura states that diet determines the colour of a race, and attributes the dark skin of the Oriental or the chinaman to his rice diet. Let us inquire of this scientist (if he is not one he assumes the role) how he accounts for the dark skin of the American indian or the Aztecs of Mexico who never polished rice until it was imported into the New World and who lived almost exclusively upon game. India's civilisation has existed for thousands of years uniterrupted by a period called the dark ages such as Europe has known, but she never attained the height that Greece or Rome attained. She has many temples, but temples do not make a civilisation. India, so far as enlightenment and government are concerned is better off to-day than she has ever been. There are many great civilisations completely lost whose people were never rice-caters; ancient Egypt for instance, Chaldea, Persia and Tyre. There are other decadent civilisations who knew nothing of rice"

DREAM OF GREAT HEROINES

SOME GREAT WOMEN OF THE WORLD

EMIL LUDWIG

The loveliest thing I have ever seen done by a woman was when a danceuse, touching the leg of her partner with the toes of her left foot only seemed to flutter motionless in the air, barely moving the figures of her out-stretched right hand. Even the musicians paused for an instant, so perfect was the picture, so triumphantly charming and garceful, as this lovely woman, a goddess almost hung poised in the air as if unconscious of the weight of her limbs!

The most terrible thing I have seen done by a woman was in the course of the war, when a German middle class wife swept into a room waving an evening paper and exclaimed, her eyes beaming "A big victory on the western front? Five thousand of the enemy dead?"

The difference between the two is not a difference in character; under certain circumstances these two women, had they been differently educated and influenced by other ideas, might have exchanged places.

During the German revolutions, I saw women making stump speeches for freedom and against poverty; I saw actresses portraying in plays how women struggle and how they give their love, and I found little difference between them, for a great actress always forgets the stage, just as a great popular orator never forgets it. I have seen bored queens pass haughtily through triumphal arches; I have seen female scientists so absorbed in what they saw beneath a microscope that they forget themselves and even their children. I have seen a poetess come towards me through her garden, a note-book in her hands, her eyes lost in dreamy thought; I have seen the keen glance of a woman painter seeking to guess the secret hidden behind the features of her vis-a-vis.

A COMMON QUALITY

And all these women had one thing in common They smiled. Yes, they smiled, every one of them, in a way that no man ever smiles either while he is working or after he is done with his work; they smiled as no man can smile without courting danger. Everything that had been exciting them—struggle, playing, act, the will to achieve—culminated in a smile or was dissolved in one, from which I deduce that a woman even if she be ugly or old, even if she be serious and earnest and entirely matter of fact, remains, nevertheless, in the last analysis an erotic being.

A real woman loves in her every action, in every work upon which she embarks. She loves beauty, justice, the human race, the poor and the oppressed, the strong. A woman devotes herself, sacrificingly and altruistically to the idea with which she has fallen in love, in proportion as the flights of her spirit are loftier and the development of her powers greater. Women in the mass are entirely and absolutely dependent upon men. The worst defeat ever suffered by modern woman—the World War, which she was unable either to prevent or to shorten—revealed her to the mind of men as enslaved, since man's thoughts are turnd towards war by the power of tradition and suggestion, whereas war, like everything that is destructive, is utterly alien to woman, who is essentially defensive.

BOURGEOIS ORIGIN

The greatest women of all are known probably only to the man they love. From the handful of examples, we are enabled to judge the tremendous scope of what women have achieved in privacy towards influencing our statesmen and captains of industry and party leaders, what they have done in the way of exerting suggestion upon them, spurring them on, holding them back; arousing strong feelings for or against those with whom the man is in conflict. This is charecteristic of no one race or nation; it is as old as humanity, for it is essentially human.

On the other hand, it would seem that one class has the advantage over others when it comes to supplying great women. All the great women of the present day are of bourgeois origin—all, that is, with one exception which I shall name. It is, the same as with men; bourgeois or proletarian families have provided all our present day rulers, inventors, artists, scientists, even army leaders; not one of these has come from the nobility, which was educated through generations for leadership!

Almost never has a woman become a great artist, because great artists must get away from themselves entirely in order to do great creative work. On the other hand, women actresses have always been greater than male actors because acting is essentially physical not personal. For this reason it might be right to name some actresses first of all in my article on great women of to-day.

(To be continued.)

REPRINTS AND BOOKLETS

1.	Sir Mirza Ismail's Dewanship	0—2—0
2.	Small-pox and its treatment in Vedic Times	0—2—0
3.	Problem of Wealth	0—2—0
4.	ನಾಯಕ್ಕೀ ರಾಮಾಯಣ	0—1—0
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6.	Winston Churchill	0—4—0

MAN WHO OWNS 23 DAILIES

It is not surprising that Mr. William Randolph Hearst's biographer gives his book the title "An American Phenomenon." Almost everything about this creator of the Yellow Press is phenomenal. He owns 23 daily newspapers and half a dozen monthly magazines, yielding him a yearly profit of £3,000,000. His publications consume 60 acres of forest a day in paper pulp; he has 70,000 men and women on his pay roll; his papers reach 20,000,000 people each day, and the principal member of his editorial staff receives £50,000 a year!

His one unrealised ambition is to be a leader of men in the political sphere, and that has been denied him so often and so emphatically that it has now been abandoned. A few years ago he wanted to lead the Republic as the arch-enemy of Great Britain; more recently he was anxious, as President or in some minor public capacity, to seal the bond between the two great English-speaking nations. But the people who read his papers decline to take him seriously as a statesman, and he nurses still his grievous disappointment.

HIS FIRST PAPER

There are many compensations, however, in the mature years of the young Californian, son of a millionaire mine-owner, who at the age of 24 years burst upon the newspaper world, fired with the ambition to become the greatest of newspaper owners. Whether he became the greatest is a moot point, but he is the largest. His father bought for him, the deelict daily paper, the San Francisco "Examiner." "He attacked abuses, proclaimed radical democracy, introduced a sort of typographical violence into the make-up." That was 50 years ago, and the quickly revived "Examiner" is still one of his favourite possessions returning a profit £350,000 a year!

When the "Examiner" had become the most successful paper on the Pacific coast. Hearst broke into the New York field by acquiring the "Morning Journal," to which he added an evening edition that was destined to provide for a quarter of a century the recognised standard for the yellow newspaper.

THE YELLOW PRESS

The species of Journalism known as Yellow derived its nickname from the first of the coloured comics published by Hearst's evening paper, featuring the Yellow Kid.

Hearst came into violent competition with Pulitzer, proprietor of the New York "World," till then the acknowledged master of sensational journalism, The newcomer copied the "World's" size and make-up, cut the price from two cents to one, and captured Pulitzer's most valuable men.

The Sunday editor and his staff, recruited "en bloc" from the rival paper, were urged on to the wildest and most grotesque adventures. The essentials of a good Sunday "story" became "crime and underwear"—melodrama, with the "woman appeal." Whilst these features explored the furthest regions of vulgarity, Hearst in his editorials and news abolished decency. When Bryan was defeated and McKinley became President, in spite of Hearst's bitter opposition, the Hearst papers declared "If bad institutions and bad men can only be got rid of by killing, then the killing must be done!" McKinley was assassinated, and the public rose in anger against Hearst, but this did not alter his method.

SPANISH AMERICAN WAR

Sensationalism reached its limits in the Spanish-American war of 1897, the war of Hearst's own making. Mr. Winkler, who writes the new biography just published, denies the well-known story that in reply to a war artist's message from Cuba Hearst replied: "You furnish the pictures and I will furnish the war;" but he makes it clear what Hearst meant and accomplished.

The "Journal" made a war cry of "Remember the Maine," and even planned the sinking of an old English vessel in the Suez Canal to obstruct the passage of the Spanish war ships. Hearst in all these "stunts" beat Pulitzer on his own ground. He took the shrieking headline and developed it as far as it could be made to go, and it is truly said that that war made Hearst, as he made it.

Latterly his grip on the American public seems to have loosened. This unfortunately, cannot be ascribed to a revulsion against his methods so much as to the fact that imitators have now excelled him, as he excelled Pulitzer a generation ago. The tabloid picture papers, which will sometimes devote an entire issue to the murder of the day, showed that there were depths still to be plumbed. Hearst experimented with this latest form of journalistic atrocity, but had to confess himself beaten, and from that part of the field he has largely retired. But his twenty million daily readers remain, and his profits do not diminish.

Remains also his original maxim, "There is no substitute for circulation," with the addition: "Get excited when the public is excited!"

The Rationalist.

Monday 21-2-1944.

LEGISLATION

Dewan Rangacharlu made the following remarks on the working of the Indian Penal Code a few years after its introduction:

"Popular experience can only describe the code as a cruel piece of legislation which, in its anxiety that no description of offence might possibly be left out, has framed such wide and comprehensive definitions as to mingle serious crimes and mere civil injuries in the same category, and in order that all aggravated cases might be adequately met, has provided for offences exhorbitant and often unlimited fines and imprisonment. It has thus placed the peaceful citizen equally with the professional dacoit perpetually under the tender mercies of a not immaculate official heirarchy."

If Dewan Rangacharlu could write like that 65 years ago on a mere perusal of the Criminal Code, what would he have said to the vast swarm of Defence of India Rules which the Secretariat is laying week after week with the endless profusion of snakes laying eggs, and from which no field of public life seems to be immune?

Originating with the object of liquidating the evil effects of the war and smoothening public life, any thoughtless restriction which comes to the loose mind of a minor official is clothed as an order and vested with emergency and summary powers. In the result, instead of allaying the evils of the War and smoothening public life, they entangle and deaden public life and force the law-abiding public to a dazed surrender, and serve only as additional evils of the war.

If a committee were set up to enquire into the working of the Food Control, Silk Control, Tyre Control, Paper Control, Cotton Control, and the several other Control Orders the amount of unjust suffering caused to the public by the ill-conceived Rules enforced b ignorant, selfish or arbitrary minor officials might become known. But now a policy of hush-hush or evasion in the higher circles, which leaves the public in the hands of a multiplicity of temporary officials eager to make hay while the sun shines and to build up properties and procure gold waist-belts, is eating into the vitals of public life as a swarm of white ants unobtrusively eats into a library.

This is no sweeping criticism but a mere statement of hard fact.

For instance the Supplies Secretariat issued an order in August last directing owners to sell paddy to Government at a controlled price. The object was to root out black market and regulate supply to the public. But how was it worked by the underlings in charge? The paddy was measured arbitrarily, and the price paid was lower than the one held out by the order and legally due. The stuff so got is distributed to the public at a price unheard of before and at a rate of profit which the law itself forbids. Higher Officials are deaf to protests and representations, and pat themselves on the back ever and anon on their imaginary achievements.

A recent order directed owners to sell the new crop of food grains only to Government at a particular price. But while higher officers proclaim that the price is for the usual measure as ordained by law, the lower officials take excess measures high-handedly and arbitrarily. It is for the higher officials to reconcile the practice to their professions. But complaints from the public bring no remedy. They should either "submit or demit" as Gambetta said of the French President of 1877.

Or take the Silk Control Order. The public should sell cocoon and silk only to Government at a fixed price. The so-called Silk-Controller then auctions the Silk to the highest bidder, so that there is no decent relation between the original price and the final price, and the silk trade has gone dead. That is another Control in the interests of the public and for suppression of black market. But the market could not be blacker.

Or take Tyre Control. The distribution is left to the arbitrary judgment and personal favouritism of that Controller, and only a few lucky and influential persons who can get on his right side can get Tyres. All others should go to the black market which he is supposed to have suppressed, or stay dead, with their movements paralysed and cars rotting.

Or take Paper Control. In order to check inflation in prices and regulate supplies the price of white paper was fixed at nearly twice the original normal price. But instead of white paper becoming available to the public what has happened? The Paper Companies stop making the white paper whose price is fixed. They leave the surface rough and call it *antique* and charge Rs. 1—8—0 or Rs. 2. a pound instead of the 8 as. fixed by law. Or they put less pulp and make white paper of 12 lb or 10 lb, call it *Thick Manifold* and charge Rs. 3 per lb instead of the regulation 8 annas. And the public accustomed to fine and lovely paper has to get on with what is next to rubbish, or do without any. That is how paper is controlled.

Then Cotton Control. The principal piece-goods men can give a few thousand rupees in so-called charity and secure entry into Government Committees and Government's confidence and get control prices fixed pretty high, and then by manoeuvring agencies and sales-depots through relatives or intimates get into the black market and enslave the buyer. This is for what is called stamped cloth.

The unstamped cloth, already old, is suddenly sealed by the Controller's agents, months pass, and the sealed goods remain frozen. Or not frozen, because they are at the mercy of rats and white ants. These can deal with them, but not their owners! Their business is at a stand-still, their capital locked up and liable to damage. The Controller who had power to lock up their goods has no power to get the stamping done and release them. Meanwhile they have to pay Fire and War risk Insurance on those goods to some official outside the State, who makes whimsical and arbitrary claims and threatens dire consequences. And the poor public is no whit benefited by all this.

We are not living in the Middle ages, or under the Axis regime. The Defence Rules meant to easen and strengthen public life require statesmanship and administrative virtues of the highest order, both for conception and for execution. Otherwise if any "Dogberry in office" is to handle them, the remedy becomes worse than the disease, and one turns to the refreshing remarks of Dewan Rangacharlu to see whether he was living in better times or we are.

Editor.

URDU GHAR, MYSORE

Messrs. Mir Noor Hussain and A. G. K. Suhael, Secretaries of the Urdu Ghar, Mysore, were at Home to their President, Mr. Mothamid-ul-mulk M. G. Mehkri, on Sunday last. The function was attended, among others by Messrs. R. R. Bhombhore, R. N. Mirza, Rao Bahadur M. Ramaswamy, G. R. Josyer, L. Venkatramaniah, H. C. Dasappa, Haji Amiruddin Khuraishi, Drs. B. Jayaram, Siddiq Shariff and M. Siddalingiah, and Messrs. R. Kasturiraj Chetty, K. M. Subba Rao, D. Ramiah, F. C. Devaraj Urs, C. Abdul Nabi, Khalilulla, Wahab, and Misses Kotawalla.

After refreshments Mr. Mir Noor Hussain explained the object of the Urdu Ghar as the chastening and popularising of Urdu, and promoting understanding between Muslims and Hindus. Mr. Suhael proposing the toast of the Chief Guest eulogised his simplicity, sincerety, devotion, and spirit of service to the community. Mothamidul Mulk M. G. Mehkri replied in suitable terms, in the course of which he referred to the view frequently expressed by the Education Minister that instruction should be imparted to students in the mother tongue, and hoped that before long the medium of instruction for Urdu boys would be Urdu. The function was a great success.

FOOD VALUE OF RICE

AN AMERICAN VIEW

We are a benighted people, according to certain food experts because we go on living in ignorance of the great food value of rice. Like the heathen, they tell us, we need conversion especially in the Northern States; for our deplorable condition is due merely to the fact that nobody has taken the trouble to educate us on the subject. The needed missionary work in this direction seems to have been undertaken by various contributors to "The Rice Journal" notably by Miss Kate Pond the dietitian who supervises the cooking for 300 cancer patients in the Dr. Nichol's Sanitorium in a Missouri town

Miss Pond is a great believer in rice, both for hospital Patients and for well people, and she deplores the fact that many even of our dietetic experts have not learned to appriciate it. She scouts the idea recently put forth that a rice diet is responsible for the deterioration of Oriental peoples She also laughs at the old notion that the starch of rice or potatoes has anything to do with causing cancer. Her cancer patients improve and thrive on a rice diet, she tells us, and she has taught her sanatorium cooks to prepare it in many new and tempting ways, so that the patients enjoy it. In an interview, she says further:

"Rice is right now where raisins were at one time just chance item of food. One day the raisin growers got together and began telling us about the merits of raisins. They preached raisin for iron, and folks everywhere got to eating raisins. Now we consider them an important food.

"The whole trouble is that no one has made an effort to show us that there is real value in rice or that it can be served in almost numberless ways We hear that the Chairman uses rice, but that is about all we are told and this is no special induce- to our people. Most of us don't know and that is the whole explanation.

"Rice is easily digested, but that dosen't mean anything unless people know that it is so. I have had cooks who had no idea of how to prepare it except by steaming for a pudding. They had to learn, and if I had not personally been converted to the use of rice by becoming acquainted with it in the rice using States, they would never have been thought differently and we would not be using one pound of rice where we now use ten. This is true of almost every institution with which I am at all familiar Managers of excellent dining rooms have told me that they can't serve rice because people don't want rice 'as a desert all the time.' They just have not been told anything about its use in any other way.

Northern housewives never think of rice, when planning their meals, complains R. C. Hampton in an article in "The Rice Journal," continuing:—

"I have lived in Louisiana, where rice is served on the table almost every day; I have spent six months in Porto Rica where rice is the main dish on every taole. But I am a product of the North and at home again I miss the good rice dishes. I haven't the time to think about planning the meals at my nome, but on occasions I suggest to my wife that we have rice and gravy or a chicken stuffed with rice or red beans and rice. Why don't we have rice oftener?" I frequently inquire, 'Why, only because I never think about it,' she invariably retorts. We belong to what is called the 'genteel middle class' and therefore we nave no cook. If I were a plumber or an iron worker or a millionaire I could have a cook and an automobile too but I unfortunately belong to that class whose living expenses have advanced but whose incomes have remained more or less what they were before the World War. Therefore I should be very glad if my wife would become accustomed to serving dishes which are inexpensive, healthful, and palatable—like rice. But she never thinks of rice.

"A few weeks ago, while I was standing in a grocery store waiting to be served, a housewife came in, asked for one pound of rice. I expected the grocer to say. "Madam, we have it in two pound or five pound packages," but he did not have any at all. She didn't go anywhere else for it but substituted grits. I am only interested in rice because I like it. I told this lady that I had a two pound package of rice which I would give her with a recipe-book. She of course, objected, but I insisted, for I was possessed with a whim to find out whether the people of my own town really would eat rice, if they knew about it, or whether they were constitutionally opposed to it. I sent her that two pounds of rice and a recipe-book. That was six weeks ago. I met her yesterday and inquired whether she had consumed all of the 2 pounds. To my amazement I found that she had used up the two pounds and ten pounds in addition. This house is now a confirmed "rice eater."

(*Continued on page 1*)

"THE RATIONALIST."

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CARE OF JEWELLERY

Many people have trinkets and gems that are "dizzy"—that is, gems which have lost their lustre through long wear, misuse, or lack of care.

Silver to be cleaned is always plentiful. Often this requires nothing but a judicious use of plate-powder moistened with methylated spirit, and a final polish with a leather. Nickel, on the other hand, is freed from rust by friction with a cloth dipped in ammonia. For the removal of dust from the crevices, a soft tooth-brush succeeds when other means fail.

Plain gold ornaments, such as bracelets, chains, and small trinkets, are first washed in warm soapy water, to which a few drops of sal volatile have been added. They are then well dried in a soft towel and rubbed with chamois leather. If they are shaken up in a bag of fine sawdust it also brightens them, or a little whiting may be rubbed in the leather before the polishing begins.

In washing gem-set jewellery especial care is taken, for unless this is done gently the setting of the stones is disturbed.

Diamonds may be washed in warm water when they look lustreless in rings with a clear setting, and the dirt and dust have accumulated behind them. The stones are then rubbed with eau de Cologne and placed while still damp in fine sawdust until dry, when their brilliance is restored.

Pearls and turquoises are merely rubbed well with a soft leather, for if allowed to become wet they are apt to change colour. Pearls also become dark if shut up in an air-tight box, but other gems are kept in air-tight cases immediately after cleaning, and not removed until required for use.

Rubies sometimes get "run down" and need to be improved, both in colour and appearance. This is accomplished by "massage" until the normal glow of good health is maintained.

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"POLITICS PHILOSOPHY. & PHANTASY"

G. R. JOSYER.

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INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
FELLOW, MYSORE UNIVERSITY, 1929-39.
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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 24] MONDAY 28—2—1944 [PRICE 0—1—6

BHARATA DHARMA SABHA

An organisation with the above name was inaugurated in Mysore on Sunday last at a large public meeting attended by a number of the intelligentia of the City under the Chairmanship of Rajasevaprasakta A. Subramanya Iyer.

After invocation by the Misses Yamunachar, and reading of the Yaksha Prasna portion of Jaimini Bharata by Mr. Krishnagiri Krishna Rao, the organiser and Secretary, Mr. M. Chennaraja Urs, made a statement as to the objects of the organisation in the course of which he observed, "The need is felt for an organization of enligtened Hindus which will pledge itself to the preservation and defence of all that is valuable in Hindu culture by all means at its disposal. Its foremost enterprise will be the organization of the Hindus into a solid, united community so that the fissiparous tendencies to which the community is a prey may be wiped out. In this enterprise it will welcome co-operation from all individuals and institutions with similar objectives. It Proposes to implement its proposals without prejudice to other communities or religions. It is one of its aims to promote inter-communal harmony." Dr. M. H. Krishna, Professor of History and Director of Archaeology, then delivered an interesting Address in the course of which he surveyed the contribution of Raja Ram Mohan Roy, Ramakrishna Paramahamsa and Vivekananda, and the Theosophical Movement, towards the revival of interest in Hinduism, and suggested the lines on which the Bharata Dharma Sabha might progress. The Chairman also explained the need for the organisation and invited public support. This was followed by a short programme of music, after which Mr. K. Seshadri, B.A. B.L., Advocate, thanked the Public for rendering the meeting a success.

The meeting concluded with the singing of the National Anthem.

MARRIAGE

Chi. sow. SHANTAMMA, daughter of Mr K. Venkataramiah, Superintending Engineer, Mysore, with Chi. S. VISWANATHA PANDIT, son of, Mr. Srikanta Pandit of Mahadevapuram, on Sunday the 27th. inst. at Lakshmipuram, Mysore.

UPANAYANAM

Chi. SUBBAKRISHNASWAMY, second son of Mr K. M. Subba Rao, Advocate and Public Prosecutor, Mysore, on Monday the 28th. inst. at Lakshmipuram, Mysore.

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DREAM OF GREAT HEROINES

SOME GREAT WOMEN OF THE WORLD

EMIL LUDWIG

(continued from last issue)

But, when it comes to beautiful bodies, I throw all such considerations to the winds and proclaim aloud the name of one woman—the name of her who within the last twenty years has brought the old world and the new world to her feet—Anna Pavlova. This lovely Russian dancer having danced first before the Czars and Grand Dukes swept triumphantly across all America, gathering such numbers of adorers, rich and poor, powerful and idealistic, as were gathered before her advent only by privileged potentates: who, by the way have sometimes failed to realize how audaciously such a lovely creature has trod upon their august crowned heads.

Pavlova was the first danseuse who brought melody to the famous old art of the ballet as it was taught in Paris and St. Petersburg; it was she who, discarding the ballet music of tradition, danced to the tunes of the great masters, and yet presened the traditional pirouetting on tiptoe. She retained also the regulation rococo ballet costumes instead of swathing herself in pseudo-Greek garments. For this reason she might be recommended as official danceuse to any Coalition Cabinet in which representatives of the past and the present seek to govern together. Pavlova was famous all over the world when she was twenty-four!

AUTHORESSES IN CONTRAST

But Selma Lagerlof, the Swedish authoress, was known to few even when she was thirty-four; not until she was that age did the greatest living writer turn to the story of her childhood and her family. Long did she hesitate as to the form in which she should cast her narrative; then, with the touch of the real artist, she drew the portraits of the people of her own homeland. Since then everything written by her springs from the soil in which she is rooted, and in this respect she is akin to the great Norvegian Hamaun—indeed, the fact that she is a woman is seldom betrayed in her writings.

In striking contrast to Selma Lagerlof stands the German, Riccarda Huch. She lacks almost all the qualities which distinguish Lagerlof; but, on the other hand, everything which makes the work of Huch important is lacking in the Swedish writer. In the writings of the latter all is, so to speak, drawing; in that of the German all is music. The Swede deals with the soil, with idiosyncrasies, with depth and narrowness; the German paints beauty, breadth, the things of the spirit.

Riccarda Huch combines in a striking manner the lucidity of a man and the devotion of a woman Beginning as a lyrical poetess whose love songs rank with the very best, she thereupon astonished readers with historical portraiture, achieved with a bold hand portraits wherein manner and interpretation, modelling and vision vie with one another in excellence.

FROM THOUGHT TO ACTION

Among painters also a first place seems to belong to a German woman. But Katho Kollwitz, who like Riccarda Huch, is sixty years old, comes from a different world, or at least does her work in a different one. Brought up with socialistic leanings, she was guided towards her art at first by writers like Zola and Tolstoy, which means that at first she placed drawing and etching before other things and developed a severe manlike style.

It was not until the war that Kollwiz found herself and developed greatness of style.

This woman painter, despite her mastery, displays so strongly the feminine desire to help and improve that she might almost be placed in the ranks of the active women workers, since woman's work is always basically more organic than logical, always due far more to intuition than to thought.

The Irish women, Annie Besant illustrates the transition from thought to action. There is, to be sure, much manly will power in this eighty years old fighter, and it may be that not only doubt but also ambition was among her early incentives to action.

When in her middle twenties, the wife of a severely pious clergyman, the mother of two children, she stood one day in an empty church, whither she had gone to practice playing on the organ, and felt herself suddenly overcome by the craving to speak from the pulpit, she obeyed the impulse and realized that she possessed the gifts of an orator; that all she needed was an audience.

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Scepticism and an active mind soon brought her to break with the Church and with her husband; she went over to the atheists and wrote a pamphlet that caused her to be hauled into court. But not until she was over forty did she find where she really belonged in religion—between the two extremes. At that time Helen Blavatzky drew her into the ranks of the Theosophists.

Judged externally, she seems, above all else, an organiser; likewise, judged by her work in India, a politician.

MARIE CURIE

Let us turn to Marie Curie. The world connects nothing at all with the name of this French Polish woman except one word, yet that word is a magical word. If this sixty-year-old woman, who after the death of her husband, the companion of her life and her work, refused to abandon her laboratory, ever glances back, she must vision her life as lightened by the rays of the magic gem which they discovered together, and she must feel herself bathed by the beneficent healing influence of these rays!

Having discovered radium, she found still another marvellous element which she named Polonium, after her mother country. Much more has this woman done towards the fame of Poland than a military general, even a victorious one. She heals the ailing, he kills the healthy. She wrests something unknown from the hidden recesses of nature; he carries his nation's flag a few miles further onward, in doing which he sacrifices as many of those who are already his countrymen as he acquires new citizens for his country! She creates something permanent, he something transient; whereas he serves his country only for a while she serve mankind, and, in so doing, serves God!

A LESSON TO THE JOG POWER COMMITTEE

"The story of how the site for new Government buildings (at Delhi) was chosen is interesting. Long and raging had been the discussions of the Selection Committee, who would not agree, each side being sharply divided, and firmly convinced that the other was being stupidly obstinate. Lord Hardinge, then Viceroy, annoyed at the futility of these proceedings, rode out one day and came to a spot which he considered suitable and killed instantly all further argument by saying bluntly: "This is the spot on which Government House will be built." And so it was built with 350 rooms and 1½ miles of corridors.

DOING THE IMPOSSIBLE

Ananda Mohan Bose who became the first Indian wrangler (ninth place) at Cambridge and later the President of the Indian National Congress (1896), had "among his teachers in the Presidency College, Calcutta, Mr. C. B. Clarke (a distinguished wrangler). One day his professor came into the class, and gave three problems to solve, with the remark that whoever was able to solve one of them, would be considered a clever student, and he who solved two would stand first in the University examination. Ananda Mohan inquired, "What of him who shall solve all the three?" The professor said with a smile, "No one will be able to solve all the three." Ananda Mohan rejoined, "What if somebody can?" The professor replied, "Then he ought to occupy my chair!" Within a little while, Ananda Mohan came to the professor with the solution of all the three problems, thus exhibiting his extraordinary mathematical talent even in his early student da[illegible]

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The Rationalist.

Monday 28-2-1944.

MAHATMA GANDHI'S BEREAVEMENT

Sixty-two years ago, when a little girl of 12,—it was rather a grown up age for that period,—was married to the son of the Dewan of Porbandar, she must have dreamed of wealth and jewellery, comfort and attendants. She never dreamed that she was marrying, not a mere Dewan's son, but the world's greatest man, life with whom would not be a bed of roses, but a mingling of sorrows and joys in abundant measure.

Perhaps her measure of happiness was greater than that of another historic woman, Sita, who married a greater man, Rama, life with whom meant wilderness, abduction, fire and separation. Marriage with Mr. Gandhi meant being married to a bruised body and an uncurbable mind.

Mr. Gandhi was married as a boy, on reaching adolescence was sent off to England to study for the Bar, soon after return sailed off to South Africa, where Fate kept him, and where like the gold ore of its mines, his body and mind were ground into dust and molten into purity on the road to becoming a Mahatma, like Viswamitra's relentless penance in order to earn the status of Bramharshi. Then on return to native land some thirty years ago, a continuance of the same stormy role, a combination of Mr. Churchill's "little rebel" and "naked fakir," and never a moment's domestic peace and happiness. We are told by her obituarists that though there were occasional tiffs between husband and wife, Mrs. Gandhi was an ideal wife of the heroic sort. We wonder how many curtain lectures the sorely tried wife must have given to the non-violent but irrepressible soul beside her on the eves of his launching his memorable defiances of the law, or, to put it in other words, his deciding to comb the mane or twist the tail of the rampant British lion.

Mrs. Gandhi was not what is called a "Peeress in her own right." Unlike Mrs. Sarojini or Begum Shah Nawaz, or Srimati Vijayalakshmi Pandit or Radhabai Subrayan or Rukmini Lakshmipathi, whose names rest on their own laurels, but like Mrs. Roosevelt and Mrs. Churchill, Mrs. Gandhi reflected her husband's greatness. Madame Chiang is somewhat different; her role is not merely that of a wife keeping company or posing for photographs, but being the mouthpiece of a silent husband, or interpreting to the world at large a husband who knows no language but his mother tongue, and how much of the interpretation is Chiang and how much of it Madame, God alone knows. Therefore Madame Chiang cannot be said to merely reflect her husband's greatness.

Jesus Christ, like Shankara, had no wife. Buddha was married, but he left his wife over-night as Nala left his sleeping wife. But unlike Nala, Buddha did not take away half his wife's sari. Ramanuja had a wife, but her life seems to have been like ours under the Defence of India Act. She was on continuous trial, and before long Ramanuja left her to become great.

There is another great man's wife, a Greek lady, Socrates's Xanthippi. The poor lady, left to fend for the family while the wisest of men whiled away his time unravelling the truths of the Universe or exposing the knavery of politicians, became at last a scold and a vixen, and the story of her emptying a pot of water on the sage's head after a storm of words is well-known. There were no Birlas or Bajajs or Lady Thackerseys in Athens, whose hero-worship sought to ease the material side of the great man's family life. And so Xanthippi became the pattern of a disgruntled house-wife, and has left a rather unenviable name behind.

But Mrs. Gandhi had no such material worries. And even in her personal services to him she was relieved by several male and female admirers, Mrs. Naidu and Mrs. Desai, Mira Ben and Anasuya Ben and Pyare Lal.

Her old age had no cares in the world except perhaps her great husband's whims. Taken all in all we wonder whether the happiest period in her life was not the one spent in Aga Khan Palace since that fateful August 1942. Her last days must have been comforted by the thought that God had granted her at least that measure of unalloyed happiness before her present life reached its end. And she was happy in her death, with mourning sons, with a mourning husband whose tear-drops would be counted and chronicled, and with a nation to mourn her. But it is a wrench to Mr. Gandhi. Two persons he had who were as parts of his life, Mrs. Gandhi and Mahadev Desai. Mr. Mahadev was a prop to his intellectual life, and Mrs. Gandhi his consort wedded to him for life.

Desai's death left a void unfilled in Mr. Gandhi's life. And now his life's companion is also dead. Kalidasa describes the union of Parvathi and Parmeswara, the union of husband aud wife, as comparable to the union of speech and its meaning, entwined and inseparable. Nothing can make up for the loss to the one left behind.

But is it a loss, and does Mr. Gandhi require to be solaced in his grief? Mr. Gandhi who telegraphed to Mrs. Mahadev Desai "No sorrow allowed," on the untimely death of her husband, Mr. Gandhi whose life and thoughts are saturated with the teachings of the Gita, does not require to be commiserated on his aged wife's demise.

To talk philosophy to Mr. Gandhi is like carrying coals to New-Castle, or importing rice to a rice-growing area. Krishna checked Arjuna's sorrow with the words

"Ashochyananvasochastvam
Pragnavadamscha bhashase |
Gatasoonagatasoonscha
Nanushochanti panditah ||

"You are mourning those who ought not to be mourned. Nevertheless you talk wisely. But wise people do not grieve either for the dead or for the living." And

"Najayate mriyateva kadachit nayambhootva
bhavitavanabhooyah |
Ajonityassasvathoyam purano
Nahanyate hanyamane shareere ||

"The soul is never born and never dead. It has neither a past birth not a future birth. It is unborn, constant, eternal, and ancient, and it does not die when the body dies."

Socrates too, with the cup of poison in his hand, remarked, "If death is like going from one place to another, and all the stories of another world are true, what greater blessing than this, my judges, could be imagined? I want you all to approach death cheerfully. It is time to be gone. The time has come when I must go to die, and you to live. Which of us has the better fate in store, only God can tell!"

If *Young India* or *Harijan* were alive we would have known what thoughts Mahatma Gandhi himself would have imparted to the world on this solemn occasion. Lacking that outlet of expression he would now be in communion with God, his Maker. Earth can offer no greater consolation than that. And he has the added satisfaction that to the little girl who clung to him for life 62 years ago he has secured not only the esteem of the men and women of his own nation, but also international recognition!

Editor.

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A PROTEST

Mr. L. S. Raju, M.A. (Hons) B.L., M. L. C. writes:

I see from a publication in the local Journal of the 21st inst. about details of certain alleged disciplinary actions against certain Congress Members including myself. I personally have had no knowledge of any reference about the same. Yesterday morning i.e., 21-2-44 I received from the Congress Office a closed envelope delivered by a messenger in my office. On opening it I found it contained nothing and it was empty. I immediately wrote to that effect to the Congress Office. Barring this empty envelope I had no written communication from the Congress Office.

Now that I see a publication in the Press, I desire to repudiate the implications contained in the alleged action, so far as I am concerned. I also do not accept the truth of Mr. T. Subramanyam's allegations or his locus standi and jurisdiction. The whole thing is unconstitutional, illegal and without the slightest regard for truth or fairness, let alone non-violence.

I was encouraged to hope by certain responsible Congress Leaders that honest differences of opinion would be tolerated amongst friends in the Congress and that a few Congress Leaders who seem to have a dominant voice therein would abandon fascist methods and enhance the prestige of the Congress by adopting Nationalistic, non-communal, realistic and democratic methods, congenial and proper in an Indian State.

In the aforesaid circumstances viz., unconstitutional and arbitrary procedure without proper jurisdiction, and also having regard to the general public interests and welfare of the State, I must courteously but nevertheless firmly decline to tender my resignation to the Mysore Legislative Council, the seat in which is regarded by me not as an office of profit or power but a constitutional medium to urge and defend the rights of all classes of people in the State to the best of my ability. When time comes and there is an occasion to do so. I shall state the circumstances under which I was elected to the Mysore Legislative Council.

I also reserve my other rights and privileges to be enforced and exercised in such manner as I may think it advisable.

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The War Events in 1943

JANUARY

2 Russians capture Velikie Luki.
Buna area cleared of Japs.
24 *Tripoli falls to the Allies.*
14, 24 *Allied conference at Casablanca.*

FEBRUARY

5 *Mussolini ousts 12 members of cabinet.*
7 Brazil joins United Nations.
9 Russians take Kursk.
10 *Guadal canal battle ends.*
12 Eisenhower promoted to Supreme Command.
15 Russians capture Rostov.
16 *Richelieu* and three other French ships reach American ports for repairs.
17 Russians take Kharkov.

MARCH

1 Mme. Chiang in New York.
Russians capture Rzhev.
13 Antony Eden arrives in America.
Russians take Vyazma.
15 Germans recapture Kharkov.

APRIL

21 Japanese execute U. S. airmen.

MAY

8 Tunis and Bizerta captured by Allies.
11 Churchill arrives in America.
12 *Tunisian resistance ends.*
Von Arnim captured.
14 American troops land on Attu.
17 *R. A. F. blasts Moehne and Eder dams in Germany.*
18 Opening of Hot Springs Food Conference.
22 Moscow dissolves Comintern.
31 Committee of National Liberation created to govern French Empire.

JUNE

11 Pantelleria surrenders.
16 King George arrives in North Africa to review Allied forces.

JULY

1. *MacArthur starts offensive in South Pacific.*
2 Rendova taken by American forces.
10 Allied forces invade Sicily.
19 Air raid on Rome.
23 Palermo captured by Americans.
25 *Mussolini resigns.*

AUGUST

1 *Ploesti oil field bombed.*
5 Russians take Orel.
Catania falls to Allies.
Munda falls to Allies.
10 Churchill arrives in Quebec for Anglo-American talks.
17 Capture of Messina completes conquest of Sicily.
23 *Kharkov falls to the Red Army.*
25 *Lord Louis Mountbatten appointed to command in Southeast Asia.*
31 Russians take Tonganrog.

SEPTEMBER

1 Europe enters fifth year of war.
3 Allies land in Italy.
8 *Italy surrenders.*
12 Most of Italian fleet escapes to Allies.
12 Fifth Army takes Salerno.
13 Chiang Kai-Shek elected president of China.
15 Russians take Bryansk.
17 Russians take Novorossisk.
19 Italians drive Germans from Sardinia.
21 French troops land in Corsica.
25 *Russians capture Smolensk.*
28 British seize Foggia air centre.

OCTOBER

1 Allied troops enter Naples.
3 *Finschhafen falls to MacArthur.*
5 Germans recapture Kos in the Dodacanese.
13 Italy declares war on Germany.
13 Portugal grants Allies use of Azores bases.
18 Hull and Eden arrive in Moscow for talks.
23 Russians capture Melitopol.

NOVEMBER

1 *Four Powers issue joint Moscow Declarations.*
2 U. S. Marines land on Bougainville.
6 Russians take Kieve.
16 Nazis take Leros.
22 *Cairo Conference.*

DECEMBER

2 *Teheran Conference.*
4 Second Cairo Conference.
15 Allies seize Arawe Peninsula of New Britain.
16 First war guilt trial at Kharkov.
17 *R. A. F. again hits Berlin,* "most heavily bombed capital in the world."
24 Eisenhower given Supreme Command of forces for "liberation of Europe."
26 *Allied land on Cape Gloucester, New Britain.*
26 *Scharnhorst sunk.*

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ಬೆಲೆ ೦—೮—೦ ಖದ್ದರ್ ಬೈಂಡ್ ೧—೦—೦

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LORD MAYO AS FARMER

Lord Mayo was probably the only Governor-General, who farmed for a livelihood and made a living out of it. When he came of age (he was then Mr. Bourke), his father, whose elder brother was still living, could not spare him any allowance, but rented to him one of his farms to make what he could out of it. This Lord Mayo farmed himself. "Many a day" he used to say, "have I stood the livelong day in the market, selling my beasts." He made enough out of it to enable him to attend Parliament regularly from after Easter to the end of the Session."

Subsequently he became Viceroy of India.

LOSS IN HOSPITALS

"There is a well-authenticated story that a woman once came to a surgeon with her severed nose (the result of a household quarrel). There was no time to be lost, so there and then, in the buangalow verandah he set her on a table and laid down beside her the severed portion while he prepared the surface of the wound. A watchful crow interfered with the operation, flew down and carried off the tasty piece of flesh, so that the unfortunate patient had to go noseless for the rest of her days. The moral, of course, is that crows should not be encouraged in the neighbourhood of Indian hospitals!"

Such may also be the explanation of the loss of shawls in the Krishnarajendra and gold jewels in the Cheluvamba Hospitals! Ed.

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BOMB-PROOF STUDY

The studio in which Konoye makes decisions of national importance is a bomb-proof room. It is plated with specially tempered armour, and in the lovely satinwood desk is hidden a tommy gun which spits lead if he treads on a tiny lever almost hidden in the wood. But no intruder could venture so far without giving himself away.

His bedroom, however, is the most ingenious room of all. If, by chance, the outer guards were overpowered, the tinkling of a bell would arouse Konoye from his slumber and coloured lights would tell him into which rooms the intruders had succeeded in breaking their way. If the inner guards were surprised and capture was imminent, all he has to do is to stretch out his right hand and touch a conveniently situated button.

There would be heard a whining whirr, and his luxurious bed, which is built on the top of an express lift, would vanish into space. Silently a sheet of armour, covered by a carpet to blend with the rest of the floor, would slide into place.

Anyone who rushed in to assassinate Konoye would find a richly furnished bedroom—witnout the bed!

Meanwhile Konoye would sit in comfort in an underground fortress stocked with ample supplies of food and water, with telephones and a radio broadcasting set to summon assistance. The cellar is occupied by a permanent guard whose duty it is to defend the Prince to the death. But if he wanted to escape, secret passages known only to him would enable him and his followers to reach the heart of the city.

Incidentally, nothing short of dynamite could blast him from his underground lair.

BLACK DRAGON SOCIETY

All these precautions, says the writer, because of the ever threatening danger from the dreaded Society of the Black Dragon.

Presiding over this dreaded society is a super-gangster, Mitsuru Toyama, by name, who wears horn-rimmed glasses and a benign expression, and whose long white beard gives him the air of a sage and a patriarch.

To say that Toyama hates Prince Konoye is an understatement. If he could, he would have no compunction in having him murdered.

FOUR PREMIERS MURDERED

The Black Dragon started its grizzly career in 1892, when it put paid to the account of Marquis Okuma, who was both Prime and Foreign Minister. Then, for some years scores of minor officials who proved "difficult" disappeared from political life. It was not until 1921 that the next big fish was netted.

In that year Prime Minister Hara met his sad end. Ten years later ex-Prime Minister Hamaguchi was found with his throat cut, and in 1932, there was the murder of ex-Finance Minister Inouye. Baron Don, head of the wowerful House of Mitsui, also died in his sleep.

LUCKY ESCAPE

In 1933, seventy-seven-year old Prime Minister, Tsuyoshi was killed, and the same fate met ex-Premier Makatsuki the following year, while in 1935, General Nagata, Director of Military Operations disappeared from the scene. By this time the Black Dragon assassins were specialists in ridding the country of high officials. So in 1936 they wiped out the entire Okada Cabinet!

Fortunately for Prime Minister Okada, he possessed a singularly devoted brother-in-law, a general, who insinuated his own body into the Primier's bed and allowed himself to be hacked to death! This noble sacrifice enabled Okada not only to escape, but to assist, in disguise, at his own funeral!

"THE RATIONALIST."

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DATE OF ARMISTICE

SCIENTISTS PREDICTED IN THE LAST WAR

The question now which is of supreme interest to anti-Axis nations is: How nearly has Germany exhausted her resources?

How long will her supplies of essential articles hold out?

Here is a story of what happened under similar circumstances in the last war, writes Mr. Dale Harrison in a Ceylon paper.

Bernard Baruch, head of the War Industries Board then, asked the Government to finance a commission which would go to Europe and seek to determine by scientific methods as nearly as possible how Germany was holding out.

The Government thought Mr. Baruch's idea wouldn't work, so it declined to make a requested $100,000 appropriation. Baruch, sure his idea would work, then financed the commission himself!

WORK IN BATTLEFIELD

The investigators went to the European battlefields. They took bits of clothing from newly captured Germans and compared them with clothing found on soldiers captured early in the war. They studied shells, guns and captured German field-pieces. They compared the shoes of newly captured Germans with shoes worn at the start of the war.

Working purely on scientific formula, the investigators found that Germany was using paper instead of leather in its soldiers' shoes; that the cloth of the uniforms was woven much more loosely to save cotton; and so on.

They compared the number of dud shells in 1918 with those of 1914, and discovered that the powder was becoming increasingly less reliable, indicating a shortage of explosives.

ACCURATE FORECAST

The investigators returned to the United States in September, 1918. On the basis of their studies each of the three members of the commission made reports to Baruch, and each gave an estimate of how much longer Germany would be able to continue the fight.

One investigator figured Germany would have to sue for peace November 1, 1918. A second set the date as about November 18.

The third investigator told Baruch he thought the war would end on November 11.

When science can hit the answer on the nose like that, it might be worth Washington's time to give the boys a chance to try it again now.

AMERICAN ARMY AND AUSTRALIA

A belief that, from an educational point of view, a great deal of good will accrue to Australia from the American Army's stay in Australia, is held by Professor C. S. Browne of the Melbourne University.

Americans generally had an intellectual curiosity which Australians did not possess, Professor Browne said at a Teachers' Conference in Adelaide. They were always wanting to learn more. At the Melbourne University, for instance, Americans would often approach the lecturer and ask: "Can we come in and listen?" "This intellectual curiosity" was reflected in the curriculum in their schools. They adhered much less rigidly to all the formal material which Australians crammed for examination purposes. Instead, their subjects were treated more broadly, with a more modern and vital outlook. Real and enthusiastic interest was stimulated in the pupils, many of whom became voracious readers outside school hours.

Professor Browne examined the possibilities of English becoming an international language after the war.

Already English was spoken as a native language by 190 millions, and another 300 millions were familiar with it and used it, he said. English was a compulsory second language in the curricula of the schools of many countries; more than half the world's newspapers were printed in English; three-quarters of the world's mail was written in English; three-fifths of the world's radio stations gave their news and announcements in English.

Appealing to Australians to keep their spoken English free from defects, Professor Browne said that while many English brogues were pleasant bad Australian was just ugly. It would be an incaleulable boon if such expressions as "naouw," "swates," havencher" and "gime" could be eliminated from our speech.

Fortunately, there were signs that Australian pronunciation was definitely improving. When stores and shops began to ask for good speech as a qualification for employment, the improvement would be rapid.

REPRINTS AND BOOKLETS

1.	**Sir Mirza Ismail's Dewanship**	0—2—0
2.	**Small-pox and its treatment in Vedic Times**	0—2—0
3.	**Problem of Wealth**	0—2—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**The Tree of Happiness**	0—1—0
6.	**Winston Churchill**	0—4—0

The Rationalist.

Monday 6-3-1944.

GROWTH OF POLITICAL CONSCIOUSNESS

The birth of a new political party last week in the State turns our thoughts to the rise and growth of political consciousness in the people of the State.

In 1881 there was the Rendition of the administration to H. H. the Maharaja Chamaraja Wadiyar after 50 years of British Rule. Talented Dewan Rangacharlu decided to mark the occasion by founding an Assembly of popular representatives who could contact Government formally once a year and discuss problems of administration.

The public as such had no separate organisation to discuss and formulate their grievances and force them on the Government.

Gradually one or two papers arose, the "Vrithanta Chintamani" and "Herald" of Mr. M. Venkatakrishnayya in Mysore, and the "Deshabhimani" and "Standard" in Bangalore. These subjected official personages and administrative matters to acid tests whenever they thought fit, and faced official wrath and vindictiveness as best they could.

During Sir Visweswaraya's energetic regime the feeling that the administration was mostly in the hands of Brahmins gave rise to a party known as the Prajamitra party under the doughty triumvirate, Messrs. M. Basavayya, M. Abbas Khan, and Mr. G. Paramasivaiya, whose appointment as a Judge of the High Court has just been announced.

In 1917 in British India the Mont-ford Reforms came into force. This led to agitation within the State for similar concessions, as a result of which a Reforms Committee under Dr. Brajendranath Seal was appointed in 1922 to consider the possibilities. When the Report of the Committee's findings was published in 1923, public dissatisfaction expressed itself in a Conference organised by us in Bangalore with the name, First Mysore State Reforms Conference. Mr. S. Srinivasiengar, the eminent public man of Madras opened it, and Mr. V. Manickavelu of Bangalore was the President.

After the introduction of the Reforms and the advent of Mr. Mirza Ismail to Dewanship, it was felt proper for the people of the State to have a political body, similar to the Indian Congress but independent of it, and we organised the First Mysore Congress in Mysore in 1928, with Mr. Manickavelu as President, and the brilliant Mr. S. Satyamurthy of Madras to open it. Its Second Session was held in Bangalore next year with Mr. M. Venkatakrishniah as President. The Third Session was held in Birur under the Presidentship of Mr. K. T. Satyanarayana Chetty.

Subsequently the attraction of Mr. Gandhi's name and the glamour of the British Indian Congress inspired certain leaders to organise a State Congress under the patronage and guidance of the British Indian, and its activities bring us to current history.

The organised parties in the State at present are the Mysore Congress with a restricted membership, the Muslim League purporting to safe-guard the interests of Muslims, and the Anglo-Indian and Indian Christian Associations. This leaves a large body of public men all over the State un attached and without any party affiliations.

Therefore a party with broad-based principles, a party open to all classes of people in the State, a party, working not on oligarchic but democratic lines, does have scope in the State. The sponsors of the Nationalist Party founded last week announce their intention of working on these lines. That any one who claims to be an intelligent public man should seek to kill it with abuse or redicule is hardly understandable. The population strength of the State, the divergences in the aims and hopes of its various sections, we think, should offer scope not for one party but ten more parties.

Parties in public life are like the eyes and hands in the human body. To say that only one party should exist and no more, is like saying that a man should have only one eye or one hand only and no more! Could anything be more absurd than that?

Editor.

A KING'S EXAMPLE

A NOTABLE TRAVANCORE RULER

"It is said that after completing the construction of the granite building called Seewali Puray, fragments and chippings of granite were left about the place, and there was scarcely any spot within the wall of the pagoda that was not disfigured by such rubbish. The festival in the pagoda being near at hand the Maharajah [Marthanda Varma, 1729-1758] ordered the clearing of the place with all possible haste, but the work was somewhat of a Herculean nature and could not be finished quickly. But one day, the Maharajah himself attended the place, and found one thousand men at work. His Highness quietly set himself among the workmen, spread his handkerchief which he had in his hand, and picking a small quantity of granite chippings, carried them on his head and threw them outside the wall and walked away to the Palace. This so stimulated not only the working men, but also the spectators, that before evening the spot was perfectly cleared of all the rubbish!"

THE NATIONALIST PARTY

The first public meeting of the Nationalist Party of the State, inaugurated on the 27th last in Bangalore, was held in the Rangacharlu Memorial Hall, Mysore, on the 2nd. inst. under the Chairmanship of Mr. G. R. Josyer, M.A., F.R.E.S., Editor of the "*Rationalist.*"

The meeting was well-attended, prominent among those present being Messrs M. C. Linge Gowda, Deputy President of the Legislative Council, Rao Bahadur M. Ramaswamy, M. R. A. S. C. Mallayya, M.L.C., F.M.U., N. V. Narayana murthy, M.L.C., F.M.U. S. Ramappa, F.M.U. Vice President, District Board, Kolar, M. Chamiah, B.A., M.R.A., F.M.U. T. Narayana, B.A., Editor "Mysore Patrike," K. Gopalakrishna Rao, B.A., S. Sundara Rao B.A. BL., N. L. Kesaviengar, B.A., T. Krishna Rao, H. K. Shesha Bhat, B. S. Rudrappa. B. R. Lakshmana Setty, Y. G. Ramaswamy, B.A., M. Chennaraja Urs, Secretary, Bharata Dhama Sabha, and S. Krishnamurthy, B.E.

Mr. T. S. Rajagopaliengar, M.A., LL.B., M.R.A. F.M.U, one of the Secretaries of the new Party, explained the objects of the party as achievement of responsible Government by constitutional methods, and promotion of communal concord. Messrs S. C. Mallayya, Rao Bahadur M. Ramaswamy M. C. Linge Gowda, N. V. Narayana murthy and S. Ramappa also spoke at length explaining the objects of the party and the means it intended to pursue, and welcomed public co-operation and support. The Chairman traced the growth of political consciousness in the State during the last 50 years, and wished the new party a long career of public usefulness. Mr. T. S. Rajagopaliengar spoke in conclusion answering points raised in the course of the meeting and thanking the Chairman, the speakers and the public for rendering the meeting a success.

MARRIAGE

Chi. Sow. RANGALAKSHAMMA, daughter of Mr. G. R. Ramiah, Proprietor, Transport Motor Service Mysore, with Chi. G. I. SRIKANTA RAO, son of Mr. G. V. Iswariah, Auditor, Bangalore, on Friday the 3rd. inst. at 1099 Devaparthiva Agrahar, Mysore.

WORLD HUNDRED YEARS AFTER

BY BERTRAND RUSSELL

"What will the world be like a hundred years hence? There is only one thing certain about it, and that is that it will not be the sort of world that any body now living would choose. No-body who lived in 1838 would have quite approved of the world of 1938; indeed they would within the first five minutes have had a fit over the fashions in women's clothes. And so one can be quite certain that none of us would like the world of 2038 if we could be suddenly transported into it."

It is pretty sure to be very different from the present world, for the rate of change has been continually growing faster ever since the Renaissance.

It is, of course quite possible that scientific warfare may become so perfected that civilised men will kill each other out, leaving the Negroes to return with a sigh of relief to the quiet life which our restless industrialists have interrupted. This is possible, but I shall assume that it is not going to happen.

I shall waste no time upon the technical inventions that may be expected, because I think that the most interesting changes are being brought about no longer by sciences concerned with machinery but by those concerned with human beings—physiology, medicine, psychology.

IN BETTER HEALTH

Few people realise the amazing improvement in public health that has occurred since the war in all civilised countries, This is not due to improved economic conditions, for the death rate has decreased about as much in Germany as it has among the neutrals or victors in the war.

This is especially noticeable as regards the infant death rate, which fell in Prussia from 15 per 1,000 in 1913 to 9.7 in 1927.

Figures of just this kind are universal throughout Western civilisation. There has, of course been a corresponding fall in the birth-rate.

In this, mankind is merely following out the tendency which exists throughout the animal kingdom: the higher the type of animal, the smaller are its birth-rate, and death-rate.

Many fishes lay millions of eggs in the hope that some few will develop into adults; a healthy rabbit will have hundreds of young in the course of its life: a primitive woman may have 10 to 15.

But neither the fish nor the rabbit nor the women succeed in increasing the total number of their kind unless it be in exceptional circumstances such as those of the rabbits when they first got to Australia. The death-rate keeps pace with the birth-rate, and the population of most kinds of animals, including men, is at most times roughly stationary.

Human methods have always hitherto been wasteful, though not so wasteful as those of animals. But this kind of wastefulness among human beings involves a degree of pain and suffering and misery which is not involved where animals are concerned, owing to their lack of prevision.

We are rapidly approaching the state where the average person will have just two children who will grow up to maturity, thus avoiding intense suffering of both mind and body for mothers, pathetic misery for the children who die, and an enormous waste; all of which have hitherto been regarded as part of the normal lot of man.

THE THREE PESTS

It is true that in this matter we encounter powerful prejudices, political and religious. War, pestilence and famine are the time honoured methods of preventing the population from outrunning the means of subsistance, and for some reason our moralists do not like to see them changed, presumably because they think suffering makes men virtuous.

But although on this point the Governments of the world are impervious to the obvious logic of figures they have fortunately proved powerless to have any serious influence upon people's behaviour.

(To be continued.)

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The revenue account uuder the head "Central Excise Duties" indicates that out of a total collection of over Rs. 8,65,00,000, the Punjab yielded over Rs. 40 lakhs, Sind over Rs. 81,000, the Frontier Rs. 61 while the figures for Baluchistan are not available.

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A GOVERNOR GENERAL'S SUITS

In a paper read at the annual session of the Indian Historical Records Commission held at Baroda, Mr. O. P. Bhatnagar, M.A., disclosed that Warren Hastings, one-time Governor-General of India, figured in a lot of private litigations.

While looking into cases classified under common law and equity in the original side of the High Court, he says, I came across a number of cases in which Warren Hastings, head of the Administration of the East India Company during the years (1772-85) figured as a plaintiff. His is a most colourful personality and in spite of several works on him, a really comprehensive one is still wanting. We know that he was the only Governor-General who was attacked most in the Council and he had no end of trouble.

AS PLAINTIFF

The unworkable clauses of the Regulating Act were no doubt responsible for impeding the task of administration, but opposition to Warren Hastings was also due to other causes. It is not my purpose here to discuss them at length. On the basis of the records I have consulted, I come to the conclusion that in his private capacity he did not properly maintain the dignity of the high office, he occupied. He was engaged like average men in litigation and figured many a time as a plaintiff. If the Governor-General got involved in a number of cases, his subordinates could hardly have been expected to be very loyal to him.

COMPARED TO QUIXOTE

Looking into the proceedings of the Supreme Court, I found that Warren Hastings appeared as plaintiff quite often. On the 1st of March, 1782, he filed a suit against one J. S. Hickey, the notorious editor of the paper *Hickey's Gazette*. In his application Warren Hastings complained that Hickey had published 'false, feigned and scandalous libel.' The following passage was cited by Hastings as libellous "...we are informed that a certain Quixote (meaning the said Warren Hastings) was observed for several days to have a confounded rueful face in consequence as it is supposed of his (Warren Hastings) having greatly overreached in a recent treaty with an able Mahratta plenipotentiary: and further that many people think that the Quixote has been made an April Fool of and that his crest is fallen..."

CLAIMED DAMAGES

In another petition filed on the 8th of March, reference was made to another libellous passage; " At the new theatre near the Court House is now in rehearsal a tragedy called 'Tyranny in full bloom or the Devil to pay,' with the farce 'All on the wrong.'" Warren Hastings claimed damages to the value of one hundred thousand *sicca* rupees, saying that his prestige had been lowered by such scandalous remarks. The case was won by Warren Hastings and he was awarded rupees ten thousand as compensation along with rupees five hundred and seventy-six as costs.

OFFICIAL EQUALITY

"The Portuguese dependency of Diu is a tiny island off Kathiawar coast and is governed by a distinguished Portuguese official sent out from Lisbon who is entitled to be addressed as His Excellency. A dispute arose with regard to the water supply of Diu from a well on the mainland situated in Junagadh, and the Junagadh local official failed to observe the proper procedure in representing the complaint. Now, since all Indian States are represented by the English (Agents or Residents) in their foreign relations, his proper course was to report to his Durbar, who report to the Government of Bombay, who would make representations to the Portuguese Government at Marmagoa, who would ask for a report from His Excellency the Governor at Diu; and this misguided Junagadh official had short-circuited all this beautiful procedure by addressing remonstrances, in anything but diplomatic language, to the Governor of Diu direct. Eventually the monstrous nature of his offence was made clear to him, and as a last excuse for his mistaken activities he observed: 'But how was I to know? All that I knew was that my pay is Rs. 400 a month while the pay of His Excellency the Governor is only Rs. 300 a month, so naturally I thought I could treat him as an equal!'

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THE STUDY OF BLOOD GROUPS

There is a considerable difference in individuals as regards the constitution of their blood, and it is therefore possible to assign them to different groups according to the presence or absence of certain substances in or from the red corpuscles contained by their serum. Whether or not a certain reaction takes place, depends on the properties possessed by the red corpuscles. We have to distinguish, in this respect, two hereditary types, referred to as A and B respectively. These may either be present in or absent from the blood of an individual, or only one of them may be present, whilst the other is wanting. In this way we arrive at four different blood groups, viz:

Group O: A and B are wanting;
Group A: A is present, and B is not;
Group B: B is present, but A is not;
Group AB: Both A and B are present.

Each individual belongs, from its birth, to one or other of these four groups, and this characteristic remains unaltered throughout its life. If it is desired to ascertain to which group a certain individual has to be assigned, a small portion of blood is drawn from one of its ear-laps. Such an examination requires an accurate knowledge of the relevant facts and can only be conducted by an expert on the subject.

The properties A and B are inherited, in conformity with the theory of Mendelism, as dominant characteristics. If, for example, a child has corpuscules of the A type, but its mother has not, its father *must* have them also. If the person examined is without them, i.e., if he belongs to Group O or B, he cannot possibly be the child's father. This aspect of the subject is of great importance from the legal point of view; because the judge can always rely, in paternity suits, on the results achieved by an expert on the examination of blood. These, taken in conjunction with other features of the case, are often of decisive importance on the judgement given by him. Seeing that the exact composition of the blood of an individual is the most typical of its features that we know, it is not surprising to see that the examination of a person's blood is more and more frequently resorted to when the pros and cons in paternity cases are weighed against one another.

The examination of a person's blood with a view to ascertaining the group to which he or she belongs is also of great importance to the judge whenever the question arises whether a certain sample of blood belongs, or does not belong, to the accused. This method is resorted to in criminal cases dealing with bodily injuries when certain tools, pieces of wearing apparel, etc., show traces of blood and when it is desired to ascertain whether they originate from the person or persons guilty of the crime committed.

Another subject to which the blood group theory can be applied with advantage is the transfusion of blood from one person to another. Until recently such transfusion had to be regarded as an exceedingly dangerous operation. Under certain circumstances resort to it may be of vital importance, more particularly when it is a question of replacing considerable losses of blood or of causing dangerous hemorrhages to cease. By making use of the blood-group test it is now possible to ascertain, previous to carrying out the process of transfusion, whether the blood of the person whose blood is to be transfused is suitable to the person to whom it is to be transfused, or not.

Finally, the blood-group study has opened out some interesting perspectives to anthropology. It has been discovered that there is a close relation between racial differences and differences in the composition of the blood corpuscles. It would appear that the property described as A is of predominant occurrence in Germany and England, whilst the property described as B is most frequently met with in the southern and eastern parts of Europe.

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INEFFICIENCY

To have a deaf ear and a blind eye is not a bad thing for Government officers placed in responsible positions. They will be able to do what they like, and since no complaints will reach them, they could feel happy that what they have done is perfect!

The letter published elsewhere about the unapproachability of the Chief Rationing Officer of Mysore makes sad reading. That it should come so soon after the thick compliments of Mr. Kirby, the English expert, is rather unfortunate.

We are still unable to grasp Mr. Kirby's statements. When his radio talk was announced we thought that he may have something to say about rationing in England, and how the English people were feeling about it. That side of his expert knowledge he kept to himself, and made a statement which many undergraduates in Mysore could easily have made!

Let us note that England is less than two-thirds of Hyderabad in area, and less than Madras Presidency in population. It is not a food-growing country either. And yet a member of its Food Ministry is considered an expert, is brought all the way to India at considerable cost, and makes a conducted tour of the country, and broad-casts encomiums on the rationing staff.

We are tempted to ask the India Government, "If the officials here are doing everything alright, why do you waste money on so-called experts who have no improvements to suggest? Is it to bamboozle the public?" There is an interesting proverb in English which needs repeating: "It is possible to fool some people all the time. It is possible to fool all people for some-time. But it is not possible to fool all the people all the time!"

There is a story that when Lucullus Paulus, the Roman Consul, wanted to divorce his wife, mother of Scipio and Fabius Maximus, friends remonstrated, asking him "Is she not chaste? Is she not fair?," and that he held out his shoe and said, "Is it not handsome? Is it not new? And yet none of you know where it pinches, but he that wears it!"

So the judges of rationing are the people who are rationed, and not any passing and ignorant on-looker.

That this is the view held also by Government is borne out by the fact that despite Mr. Kirby's laudatory remarks about the existing arrangements they themselves are giving up rationing by Government agency. Evidently it turned out a wasteful and unsatisfactory experiment. Does it not mean inexperience and lack of sagacity and fore-thought in the framers of the scheme? And what has it cost the public treasury?

Such questions the public may ask. But no officer, including the Publicity Officer, will answer them, and no one will become conscience-stricken.

Turning to the letter about the Chief Rationing Officer of Mysore, it is strange that an officer charged with the rationing of 30,000 families makes no provision for complaints to reach him immediately. Mysoreans are not snobs who want to bask before officials or take up the time of officials without proper reason.

And when you ordain that a lakh and a half of human beings should depend on your orders for their daily bread, you should provide yourself with a thousand ears and eyes in order to see and listen to their needs. Otherwise you would be deemed callous, indifferent and inefficient.

Is it beyond the power of the Rationing Officer to arrange for the needed supply of boora sugar in the City? And is it beyond the power of the rationing officer to provide a petition box at his office where letters to him could be dumped, or place an Inspector at the Municipal Office to receive urgent complaints? If the work is too much for him, why not give it up and ask Government to make other arrangements? And what do Government themselves mean by saddling the Municipal President with a lot of other works which require time and care and intelligence?

We see that the Municipal Council recently requested that the President should not be assigned extraneous work, and that Government turned down their request.

Are officers appointed for public welfare, or for administrative whim? Should they be capable of fulfilling their functions properly, or make a show, draw their salaries, and let the public suffer? Are Government aware that, as it is, even Municipal work is getting into a jam, and that even the footpath cleaning is neglected, and pedestrians have to pass rotting offals in the high roads as well as in the very vicinity of the Municipal Office? Mysoreans are capable of asinine patience and bovine submission. But there is a limit to things.

Editor.

RATIONING

To

The Editor,

"Rationalist", Mysore.

Dear Sir,

I sent the enclosed letter to Mr. R. R. Bhombhore, Chief Rationing Officer, Mysore City, at his office in the Municipal Buildings at 4 p.m. He could not be approached himself, and the office refused to receive and send it to him. The letter was then sent all the way to the Rationing Office at the Exhibition Buildings. But nobody would receive it there either. If high-paid Government Officials make themselves so unapproachable what is the fate of the public?

Yours Sincerely,
A SUFFERER.

Dear Sir, 8-3-44.

Wanting some boora sugar for medicinal and domestic purposes, I asked at D. Puttiah & Sons, Santhepet, a few days ago. They referred me to their market branch. I asked there yesterday, and was told that it might be available today. I asked this morning, and was told again that there was no stock.

I believe that there is no lack of sugar supply for the City. I have also heard that a substantial quantity of sugar is given to Puttiah & Sons for making and selling boora sugar. May I request you to kindly let me know where boora sugar would be available, or whether there is a break-down in the Rationing Scheme?

An early reply will oblige.

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WORLD HUNDRED YEARS AFTER

BY BERTRAND RUSSELL

(continued from last issue)

Science is learning to deal with the mind no less than with the body. In former days insanity was a mysterious visitation of the gods, now there are different types of insanity with quite different causes and none wholly mysterious.

Moreover, we have begun to find out that the ordinary man and more particularly the ordinary jingo politician suffers from preventible forms of insanity which have only not been recognised hitherto because they are so common.

I mean by this that very many people and among them a majority of those who achieve positions of eminence, have deep down in their heart a kind of unconscious rage and hatred against the world for something it has refused them.

This leads them to adopt views which justify the infliction of cruelty. Read the summing up of a judge pronouncing a sentence upon some type of criminal that rouses his abhorrence, read the speeches of patriots inciting to hostility against foreign countries; read the diatribes of anti-Semites against the Jews or of the Ku Klux Khan against "niggers, dagos and wops." You will find a common quality in all these namely, a belief that moral reprobation is an alchemy which can turn hatred into a virtue.

The study of adult nervous disorders has led to the study of early childhood and this has revealed the sources of subsequent rage in early mishandling. There is nothing in which science can be so beneficent as in the production of human beings freed from unconscious hate.

Unfortunately, our institutions, more especially our nationalisms are so rooted in hate that the authorities resent any attempt to make things better in this respect.

Homer Lane, who was a noteworthy pioneer in this work was deported by the police as an immoral character. I think none the less that science will conquer in the end here, as it has elsewhere and that 100 years hence sanity may be not uncommon even among the world's rulers.

At present the successful politician is as a rule, one who appeals to hatred and fear. Hatred of Russia put the Baldwin Government in power in England; hatred of the Roman Catholics put Hoover in power in America.

GOOD—NOT HARM

In a sane population such appeals to hatred will fall flat, a politician will be expected to show that he is going to do good to his friends rather than harm to his enemies.

But this cannot be done without profound changes both in early education and in sexual ethics.

For lack of space I have said nothing about politics and economics. I hold that, if our civilisation is to survive, there must quite soon come to us an international government, formal or informal, and I hope that the establishment of an international government will be followed by international socialism. Here, however, America is a serious obstacle and the future remains unpredictable.

Science has given man new powers both for good and for evil. In the next hundred years the state of the world is bound to become either much better or much worse than it has ever been before. Which of the two shall it be? The choice depends upon ourselves.

AIR RAID LOSSES

NEW DELHI.

"There have been ten air raids in all on places in British India and one on an Indian State between November 20, 1943 and February 5, 1944. The total civilian casualties in British India were 884 and the material damage in all cases was slight," said the Defence Secretary, Mr. Ogilvie in a written answer to a question by Mr. Lalchand Navalrai. in the Assembly.

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INDIAN ARMY ACHIEVEMENTS

India has been in the war for almost four and a half years now. In this period her armed forces have increased by almost tenfold. Her valiant sons have seen action in three continents. A fitting tribute was paid to the Indian Army by Lord Wavell on February 17 when he termed it as the "largest forces ever raised in history by voluntary enlistment".

A glorious past has been earned by the sons of India. Indian troops liberated northern Abyssinia. They helped to purge Syria, Iraq and Iran of German designs. Nor shall it ever be forgotten how, after the darkest hour of the Allied cause, Indian soldiers went into battle in December 1940 in the Western Desert—the spearhead of a great attack which was to culminate in the resounding victory of Sidi Barrani. The Fourth Indian Division and its achievements at El Alamein, Wadi Akarit and Tunis have become household words. The grand finale came with the capture by 'the Fourth' of the Commander of the *Afrika Corps*, General Von Arnim.

"The high renown of India's soldiers and of the redoubtable Gurkha troops," said Mr. Churchill on April 17, 1943, "has been enhanced by the outstanding performance of the Indian Army. I take this occasion to express to the Princes and people of India and to our firm friend H. H. the Maharaja of Nepal, our admiration and gratitude for all that the Indian Army has done in Africa, in the Far East and India itself." Viscount Wavell succinctly put in the following words on September 7, 1943, "*I know from personal experience how very great the contribution of India to the war effort has been. We should not have held the Middle East but for India.*"

The tide of the war had turned. India had helped the Democracies through some of its darkest days. With mounting Allied power the doom which awaits Germany and Japan has become inevitable. India has a big score to settle against Japan which had once openly declared that the conquest of India was essential to its concept of world-hegemony.

When the United Nations struck against Germany India was with them. Troops from India are playing a conspicuous part in the Italian campaign. Men who are fighting in Italy are truly representative of the Army in India. Gurkhas, Mahrattas, Sikhs, Pathans, Punjabi Mussalmans, Dogras and Jats fight alongside each other. A unity of purpose has been forged which is proving a most potent weapon against the common enemy.

On the Arakan front Indian troops have been gaining great distinctions. Typical of the spirit of our troops have been the heroic actions of Jemadar Gaje Ghale and Havildar Prakash Singh. Both were awarded the Victoria Cross for exceptional gallantry.

The Fourteenth Army, the bulk of which is drawn from the Indian Army, is fighting the Japanese at every possible point in Burma. The action that Indian troops have seen on the Arakan front shows that our men's fighting morale is exceptionally high. In the Buthidaung area they have stood fast on positions they had won despite the appearance of the enemy in the rear. Sir Claude Auchinleck said on February 16, 1944, "*The tenacity on the part of our troops was not in the least according to the Japanese plan, and refusal of the 7th Indian Division 'to retreat in confusion' at the first display of initiative on the part of the enemy is proving most disconcerting to an over-confident foe,*"

The battle will be bitter. But no less are those men who cannot forget the fact that Japan is hourly manufacturing libels against their honour. Nor will they forget the manner in which Japan has dealt with prisoners who had the right to expect humanitarian treatment. There are many wrongs which have to be set right. And India has forged a weapon which will achieve its purpose. The Indian Army marches on!

MARRIAGES

Sow. RADHAMMA eldest daughter of Mr. C. Perumal Chetty, prominent business-man of Mysore, with Sri. S. K. GOVINDARAJAN, B.E., son of Mr. S. Kondasamy Chetty of Shankaridrug on Sunday the 12th inst. at "Shantivilas," Nazarbad, Mysore.

PROGRAMME

12th; Music by Mrs D. K. Pattammal and party.

13th; Sri Champai Vaidyanatha Bhagavathar and Mr. T. Chowdaiya and party.

14th; Oriental Dance and Comic by K. Mahadevan and Bellary Lalithamma & party and Mr. K. Hiranniya; and Nathaswaram by Dharmapuram Tiruvengadu P. Subramanian.

15th; Procession.

Sow. PUTTUPRAMEELA daughter of Mr. S. Channaiah, Land-lord, Mysore, with Chi. K. R. KRISHNA, son of late Mr. K. H. Ramiah, B.A., Bar-at-law, on Thursday the 16th inst. at Nazarbad, Mysore.

SOME NOTABLE BOOKS.

1. SELECTIONS FROM INGERSOLL—

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ಮಾ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್,

ಎಂ. ಎ., ಎಫ್. ಆರ್. ಇ. ಎಸ್., ಎಫ್. ಎಂ. ಯು.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು

"ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ"

The Hindu:

"The author is well-known to the studenst of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions oi Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools."

ಪಂಚಾಚಾರ್ಯಪ್ರಭಾ:

"ಈ ಗ್ರಂಥವನ್ನು ರಾಜಧಾನಿ ನಿವಾಸಿಗಳಾದ ಮಾ॥ ರಾ॥ ಜಿ ಆರ್. ಜೋಸ್ಯರ್, ಎಂ. ಎ., ಎಫ್. ಆರ್. ಇ. ಎಸ್,. ಈ ಮಹೋದಯರು ರಚಿಸಿರುವರು. ಇವರು ಇಂಗ್ಲಿಷ್ ಮತ್ತು ಕನ್ನಡ ಭಾಷೆಗಳಲ್ಲಿ ಅಸಾಧಾರಣವಾದ ಪಾಂಡಿತ್ಯವನ್ನು ಪಡೆದುಕೊಂಡು ಅನೇಕ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿ ಲೋಕವಿಶ್ರುತ ಕೀರ್ತಿಶಾಲಿಗಳಾಗಿರುವರು. ಇವರ ಗ್ರಂಥರಚನಾಶೈಲಿಯು ಪಾಕ್ಚಾತ್ಯರನ್ನೂ ಸಹ ತಲೆದೂಗಿಸಿರುವುದು. ಇಂಥ ಅದ್ಭುತಶಕ್ತಿಯುಳ್ಳ ಈ ಮಹೋದಯರು ನಮ್ಮ ಕನ್ನಡಿಗರ ಉಪಕಾರಕ್ಕಾಗಿ ಮೇಲ್ಕಂಡ ಗ್ರಂಥವನ್ನು ರಚಿಸಿರುವರು. ಭಾಷಾ ಶೈಲಿಯು ಬಹು ಗಂಭೀರವಾಗಿಯೂ, ಮನೋಹರವಾಗಿಯೂ, ಪ್ರಸಾದ ಗುಣಯುತವಾಗಿಯೂ ಇದ್ದು ವಾಚಕರ ಮನಸನ್ನು ಆನಂದಾಬ್ಧಿಯಲ್ಲಿ ಮುಳುಗಿಸುವಂತಿದೆ."

ಬೆಲೆ ೦—೮—೦ ಖದ್ದರ್ ಬೈಂಡ್ ೧—೦—೦

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ಬೆಲೆ ೦—೬—೦

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Silver to be cleaned is always plentiful. Often this requires nothing but a judicious use of plate-powder moistened with methylated spirit, and a final polish with a leather. Nickel, on the other hand, is freed from rust by friction with a cloth dipped in ammonia. For the removal of dust from the crevices, a soft tooth-brush succeeds when other means fail.

Plain gold ornaments, such as bracelets, chains, and small trinkets, are first washed in warm soapy water, to which a few drops of sal volatile have been added. They are then well dried in a soft towel and rubbed with chamois leather. If they are shaken up in a bag of fine sawdust it also brightens them, or a little whiting may be rubbed in the leather before the polishing begins.

In washing gem-set jewellery especial care is taken, for unless this is done gently the setting of the stones is disturbed.

Diamonds may be washed in warm water when they look lustreless in rings with a clear setting, and the dirt and dust have accumulated behind them. The stones are then rubbed with eau de Cologne and placed while still damp in fine sawdust until dry, when their brilliance is restored.

Pearls and turquoises are merely rubbed well with a soft leather, for if allowed to become wet they are apt to change colour. Pearls also become dark if shut up in an air-tight box, but other gems are kept in air-tight cases immediately after cleaning, and not removed until required for use.

Rubies sometimes get "run down" and need to be improved, both in colour and appearance. This is accomplished by "massage" until the normal glow of good health is maintained.

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THE MEDICAL OATH

It is not known who was the author of the oath attributed to the physician Hippocrates. It is clearly designed to be taken by an apprentice of a great physician and contains a statement of the principles of medical ethics which has had great influence on the history of medicine. Here are some quotations from it:

"I swear by Apollo the healer, invoking all the gods and goddesses to be my witnesses, that I will fulfil this oath and this written covenant to the best of my ability and judgement. I will look on him who taught me this art even as one of my own parents.....The regimen I adopt shall be for the benefit of my patients according to my ability and judgement, and not for their hurt or any wrong.

"I will give no deadly drug to any, though it be asked of me, nor will I counsel such, and especially I will not aid a woman to procure abortion. Whatsoever house I enter there will I go for the benefit of the sick, refraining from all wrong-doing, and corruption, and especially from any act of seduction, of male or female, bound or free.

"Whatsoever things I see or hear concerning the life of men in my attendance on the sick, I shall count such things to be as sacred secrets. Pure and holy will I keep my life and art."

Although this oath is not formally taken to-day in all medical schools, it remains the basis of all Codes of medical conduct.

But how often is it kept? Ed.

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TREES AND WINTER

When a tree "goes to sleep" for the winter, it always does so in a very wonderful way. Usually the first sign that is visible to us is a change in the colour of the leaves. Sometimes they turn brown, sometimes yellow; and in many cases they assume gorgeous tints of crimson and purple, looking almost as gay in the autumn sunshine as the flowers themselves did in the heyday of summer.

But long before the trees have thus arrayed themselves in their autumn splendour, they have been busy preparing for the great change that lies ahead. The beautiful colours of the leaves are a sign to us that other changes, of which we see nothing, have been taking place in the inmost tissues of the tree. One of the most remarkable of these is the gradual withdrawal of the food-stuffs from the leaves to the branches and trunk.

THE WORK OF THE LEAF

When a leaf is working hard in the fullness of summer, it stores within itself quite a lot of starches, sugars, and other food materials for the use of tree as a whole. Leaves are, in fact, among the most energetic workers in the whole of the summer countryside, and to cast them off with their rich stores of food all intact would be a loss to the tree.

So when the nights grow cold, at the approach of winter, it sends into each leaf a message that these stores have to be given up; and when you see the woodlands becoming tinted with yellow and purple and crimson, you may be sure that this great removal of stores is in active progress.

But that is by no means the only preparation which the tree makes for its winter sleep. If you tear away a leaf in growing-time, you leave an exposed surface at the place where its stalk was joined to the twig; and at first thought you might suppose that every leaf which the autumn gales whirled across the fields left behind it a similar surface. In actual fact, however, this never happens.

As the foodstuffs are gradually drawn out of the leaves, the tree sets to work to seal over all those surfaces even before they are really made. It does this by constructing a layer of thin corky material across the twig at the base of each footstalk, so that by the time the leaf itself falls to earth, the place of severance is nothing more than a scar. You can see these scars plainly enough through a pocket-lens at any time during the winter.

Now let us try for a moment to discover what advantage the tree gains by these long months of slumber. What would happen to an elm tree, for example, which failed to follow the rule of its race, and kept all its leaves green and actively working, throughout the whole of the coldest months? In order to answer this question satisfactorily, we must first look a little more closely into the kind of work which the leaves perform for the tree.

One of their principal tasks is to get rid of an excess of fluid from the tree's tissues. The roots, you see, have to absorb all their food in liquid form. They cannot eat solid things as we do, but have to take all their food dissolved in water. That is why they absorb so much more liquid than they really need, and that, too, is why their leaves are much important organs in enabling them to dispose of the excess. All through the long summer days each green leaf is constantly pouring out invisible water-vapour into the air, for only as a result of this could the tree continue to feed. Now when a root gets very cold, as it must do during the frosts and snows of winter, it is quite unable to absorb anything. Its work completely ceases. Hence if the summer leaves were still retained, and continued their work of pouring out water into the air, the tree would actually shrivel up from drought, just as it would in the height of summer if the sun evaporated all the water from the soil.

The winter sleep of an elm tree, you see, is a far greater thing than it appears to be at first sight. Its leaves do not merely "fall" when the winter days draw near, but are actually pushed off because they would be undesirable possessions. The soft green leaf is merely a summer structure; and every bare tree in the woodland to-day is evidence of a great power that has enabled it in many wonderful ways to adapt itself to a complete change in its environment, without even being adversely affected in any way.

EVERGREENS

No doubt you are already wondering why it is that pine trees, and yews, and hollies and ivies all kept their leaves intact. They are, as indeed we often call them, evergreen, and yet they do not seem to suffer any disadvantage whatsoever. How is it that their winter sleep is so very different from that of their leafshedding companions? Here again we must peep a little more closely into the form and structure of the leaves themselves.

REPRINTS AND BOOKLETS

1.	**Sir Mirza Ismail's Dewanship**	0—2—0
2.	**Small-pox and its treatment in Vedic Times**	0—2—0
3.	**Problem of Wealth**	0—2—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**The Tree of Happiness**	0—1—0
6.	**Winston Churchill**	0—4—0

The Rationalist.

Monday 20-3-1944.

RULES

In ordering the stoppage of a Bangalore daily for one year Government have been kind enough to mention the Defence of India Rules under which they have taken action, as Rule 34 sub-rules 6 and 7 read together.

If Government had not stated that the offending article was one headed "Corruption," and that the offence was under Rule 34—6 & 7, we would have assumed that Government were sovereign in whatever they did and kept quiet. But since Government gave details and purported to be reasonable, we were tempted to look into the Defence of India Rules and see what boomerangs the Press has to guard against. And since not only the Press but the public in general are now governed according to those Rules, it may interest our readers to hear something about them.

The preamble of the Act states that whereas a "grave emergency exists whereby the security of the State is threatened," and special measures are necessary for public safety and defence and trial of certain offences, the Government may make Rules for "securing the defence of the State, public safety, public order, or efficient prosecution of the war, or maintenance of supplies and services essential to the life of the community."

Hence the Defence of India (Mysore) Rules have been framed, and total 132. They cover all acts which may obstruct the war, help the enemy, promote disaffection, or prevent officials from discharging their duties.

The order stopping the Bangalore paper is said to be under Rule 34—6 and 7 read together.

Sub-rule 7 states, "Prejudicial Report" means any report, whether true or false, which is an incitement to the commission of a "Prejudicial Act." And "Prejudicial Act" is defined in Sub-rule 6. It is a long list under 16 different heads. One of them speaks of "causing disaffection among, or interfering with the discipline or performance of their duties by public servants." Another refers to "bringing into contempt or causing disaffection towards Government." Another still refers to "causing fear or alarm to the public."

It is not clear which of these is felt by Government to have been contravened by the article on corruption. Neither the Government nor the public can hold corruption a virtue. If it is an evil to be guarded against in peace time, it is all the more to be guarded against in war time. We do not believe that in the opinion of Government no corruption exists. We trust also that if it exists, Government do not hold that it should be protected against publicity, and that at a time when in the Central Legislature member after member is haranguing against corruption and the reports are broadcast to the world at large without a demur by the suzerain Government! We think it rather odd, but if our Government holds that the Press should make no reference to corruption, they have but to say so, and the Press will no doubt abide by it. We do not know that the Defence of India Rule is meant to stifle statements about official corruption.

It is amusing also to find that while other Sections of the Rules specify punishments such as imprisonment or fine for the breech of the Rules, Section 34 *has no penal clause defining the punishment.*

And further, in the case of all the Rules, the punishment is not to be meted out by the Secretariat or Government as such, but by a Special Tribunal appointed for the purpose by the Government under the Rules.

The Ordinance, which bears the signature of the then Dewan, Sir Mirza Ismail, lays down, "Any Court may construe the provisions of this Ordinance and of regulations issued there-under with such modifications not affecting the substance as may be necessary to adopt them to the matter before the Court." And the schedule of modifications by the Mysore State observes, "The Government of His Highness the Maharaja

of Mysore may for the whole or any part of Mysore constitute Special Tribunals consisting of one or more members."

So far as we are aware there has been no Government order constituting the distinguished Law Secretary, or the Chief Press Advisor and his Committee, or the Government itself, as a Special Tribunal to try offences by the Press. Nor is the stopping of a paper for a length of time prescribed anywhere as an authorised punishment.

A clever apologist may observe that the stopping of a paper for a term is the same as detaining a person for a period. But the two things hardly correspond. A person who is detained for a year or two may come out after the period with bright eyes and chubby cheeks. But suppressing a daily paper for a year means giving it a decent burial, or cremating it and spreading the ashes in the Ganges, with or without an invitation from Pandit Malaviya. There can be no question of survival. Its readers will not be living in enforced widowhood, but will have made other connections.

We do not claim to be learned in law, but so far as we can see there seems to be no ground for Government claiming to act under the Defence of Mysore Act or its Rules in this matter. Neither the procedure nor the punishment seem to be authorised by it. If any Government spokesman can explain otherwise, he will deserve the thanks both of the Government and the public. *Editor.*

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NOTABLE SAYINGS

"He thoroughly understood the art of conversation, which, in truth, consists of two fine qualities. You must originate, and you must sympathise; you must possess, at the same time, the habit of communicating, and the habit of listening. The union is rather rare, but irresistible."

"Governments should be loved and not hated; and religions should be faiths and not forms."

"How limited is human reason the profoundest inquirers are most conscious. We are not indebted to the Reason of man for any of the great achievements which are the land-marks of human action and human progress. It was not Reason that besieged Troy; It was not Reason that sent forth the Saracen from the desert to conquer the world; that inspired the Crusades; that instituted the monastic orders. It was not reason that produced the Jesuits; above all it was not reason that created the French Revolution. Man is only truly great when he acts from the passions; never irresistible but when he appeals to the imagination. Even Mormon counts more votaries than Bentham."

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There is no charge for admittance, and there are no limitations as to handicaps. Some of the patients (although the project directors prefer to call them students) are "spastics"—children who suffered brain injuries at birth and do not have full control over all their muscles.

Others have strange psychological and nervous quirks. Some cannot talk, others are unable to write. A few—three, in fact—see a weird world in which everything is upside down.

The classes have been held for more than a year, and in that period a number of unorthodox techniques have been developed to assist those afflicted.

First of all, there are no references to "handicaps". The classes are billed for "exceptional children," rather than for misfits. Directors of the project consider this good psychology, both for the children and for the persons with whom they come in contact.

Because there are no set rules for such cases, Miss Eitel—who was drafted for the job from her regular duties as a painting instructor at the Art Centre—has worked out routines in the form of games. She avoids the effect of the classroom as scrupulously as she does that of the clinic.

Some of her young charges were unable to manipulate a pencil or brush. She put them to work doing "Japanese finger painting,"—smearing colour on paper with their finger tips. But within reaching distance Miss Eitel kept brushes and pencils.

In the fields of speech and thought she has followed similar techniques, varied of course, to fit the cases. Three children who were unable to enunciate a single word when they entered the classes have learned to speak clearly.

As yet the project is in the experimental stage. But directors hope that its probable success will lead to similar developments elsewhere.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,

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'The Bombay Law Reporter,' Bombay.

2- ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras'

Rt. Hon'ble Sir George Rankin,

Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State. and it is of interest to others as showing how the law is developing in Southern India."

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5. Serving God as manifested in the universe in a disinterested way;

6. Prayer to God;

7. To regulate one's behaviour according to the injunctions of God, that is to say, to develop the virtues of truthfulness, harmlessness, compassion, love, refraining from unlawful possession of others' property, control of one's sexual appetites, modesty, austerity, study of the Vedas and other sacred literature, faith in God, and piety.

8. Aversion to all sensuous pleasures of this as well as the next world;

9. Supreme faith in a true preceptor and serving him;

10. Uninterrupted faith in God;

11. To talk of God at every place within or without one's home;

12. Total abandoning of pride, hypocrisy and severity;

13. To repulse the attacks of lust, anger and greed;

14. Total abstention from the society of non-believers;

15. Religious toleration; and

16. Endeavour to deal with others as a manifestation of God Himself.

From the "KALYAN."

STORY OF A FILE

Lord Curzon was exasperated at the wordy voluminousness of the ponderous files placed before him for disposal by the departments of the Government of India. He noted as follows on a file dealing with the readjustments of Provincial boundaries which was being discussed for a long time without his being informed of it:—

"People sometimes ask what Departmentalism is. To any such I give this case as an illustration. Departmentalism is not a moral delinquency. It is an intellectual hiatus—the complete absence of thought or apprehension of anything outside the purely departmental aspects of the matter under discussion. For fourteen months it never occurred to a single human being in the Departments to mention the matter or to suggest that it should be mentioned. Round and round like the diurnal revolution of the earth went the file, stately, solemn sure and slow; and now in due season, it has completed its orbit and I am invited to register the concluding stage!"

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THE MYSORE A. R. P.

The members of the A. R. P. organisation at Mysore, which was officially terminated recently met together under the Chairmanship of the Dewan, Pradhanashiromani, N. Madhava Rao. C. I. E. last week in the Town Hall in order to consider possibilities of reviving and giving permanence to the organisation. The Minister of War, Mr. J. Appaji Gowda, the Deputy Commissioner and Municipal President and other prominent officials and Non-officials were also present.

The Chief Warden of the City, Rajasevaprasaktha N. Rama Rao, in an Address referred to the spirit of unity, service, patriotism and loyalty which had been fostered by the A. R. P. training, and pointed out the immense advantage to Society by continuing the training and team spirit even on a non-official basis. He proposed the formation of an A. R. P. Club in the City open to all citizens, and sought that Government should encourage the organisation by the Dewan and War Minister by consenting to become its Patron and Vice-Patron, by permitting it to be located at the Exhibition Buildings, lending to it the A. R. P. equipment and furniture, and making an annual grant.

The Dewan spoke appreciatively of the past work of the A. R. P. and the Civic Guards, and of the happy idea of continuing them on a non-official basis. He gave his and his colleague's kind consent to serve as Patron and Vice-Patron, and promised sympathetic consideration for the proposals for help which the organisers might submit to Government. After garlanding the Dewan, and thanksgiving by Mr. F. C. Devaraj Urs, the meeting terminated with the singing of the National anthem.

A WONDERFUL SUBSTANCE

The most wonderful substance in the world is Carbon. Soot, lamp black, and pencil leads are all forms of carbon—and so is the diamond.

The carbon atom possesses one remarkable quality. It enables other atoms to combine into huge groups or families from which all kinds of substances are made. By themselves the atoms of oxygen, hydrogen, and nitrogen can produce nothing very startling, but add carbon, and their combinations become amazing, giving rise to such substances as petrol, oil, medicines, bread and meat.

If it were not for carbon, life could never have existed upon this or any other world. All kinds of living things—fish, flesh, fruit, and fowl—owe their existence to the carbon atom. No one knows why this should be so, for the carbon atom differs from others only in having one electron more or less than they. But it is quite certain that it is the foundation-stone of life!

NOTABLE SAYINGS

"Whether we regard life as a lane leading to a dead wall,—a mere bag's end, as the French say,—or whether we think of it as a vestibule or gymnasium, where we wait our turn and prepare our faculties for some more noble destiny; whether we thunder in a pulpit or pule in little atheistic poetry books about its vanity and brevity; whether we look justly for years of health and vigour, or are about to mount into a bath chair, as a step towards the hearse, in each and all of these views and situations, there is but one conclusion possible, that a man should stop his ears against paralysing terror, and run the race that is set before him with a single mind."

"To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust."

"No man ever stood lower in my estimation for having a patch in his clothes: yet I am sure that there is greater anxiety, commonly, to have fashionable, or at least clean and unpatched clothes, than to have a sound conscience." THOREAU.

ದಿವ್ಯದೇಶ ಜೀರ್ಣೋದ್ಧಾರಕ ಭಕ್ತಮಂಡಲಿ ಮೇಲುಕೋಟೆ

ಉಚಿತ! ವಿದ್ಯಾರ್ಥಿ ಭವನಂ ಉಚಿತ!

ಇಲ್ಲಿಯ ಪ್ರಾಥಮಿಕಶಾಲೆಯ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಉತ್ತೇಜನ ಕೊಡುತ್ತಿರುವಂತೆ ಸಂಸ್ಕೃತ ಮಹಾಪಾಠಶಾಲೆಯಲ್ಲಿ ವ್ಯಾಸಂಗಮಾಡಲಿರುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೂ [ಒಟ್ಟು ಇಪ್ಪತ್ತೈದು ವಿದ್ಯಾರ್ಥಿಗಳ ಪರ್ಯಂತ] ಸ್ಥಳವಸತಿ, ಭೋಜನಸೌಕರ್ಯಾದಿಗಳನ್ನು ಉಚಿತವಾಗಿ ಈ ಸಂವತ್ಸರದಲ್ಲಿ ಶಾಲೆಯು ಆರಂಭವಾದಮೊದಲನೆಯೇ ವರ್ಷದಿಂದ ಏರ್ಪಡಿಸಲಾಗುತ್ತದೆ. ಅರ್ಹತೆಯುಳ್ಳ ವಿದ್ಯಾರ್ಥಿಗಳು ಈ ಕೆಳಗಿನ ವಿಳಾಸದಿಂದ ಏಪ್ರಿಲ್ 25 ರ ಮೊಳಗಾಗಿ ಹೆಚ್ಚುವಿವರಗಳನ್ನು ತಿಳಿದು ಅನ್ವಯಿಸಿಕೊಂಡ ಬಹುದೆಂದು ಈ ಮೂಲಕ ಎಲ್ಲರ ಗೊತ್ತಿಗೂ ತರಲಾಗಿರುತ್ತದೆ.

ಬಿ. ವಿ. ರಾಘವಾಚಾರ್ಯ,
ಪ್ರೆಸಿಡೆಂಟ್.

CLASSICAL STUDIES

THEIR WORTH TO MANKIND

"No career," says that accomplished Humanist Lord Hewart, "was ever ruined by a classical education." But how stands opinion in England to-day on the merits of such an education?

Well, men will always differ, I suppose, in their notions of what education should be: for each man's notion must depend on nothing less momentous, than his theory of the purpose of Life, and that, of course, will depend on whether he believes in the world to come as well as in this world in which we take our meals.

GREEK VS EGYPTIAN

"Be young, dear my soul," sings Mimnermus: "soon will others be men, and I being dead shall be dark earth." No wonder then that the Greek, with nothing before him but "the horror of the shade," strove to enrich, and succeeded in enriching, this present life with all that his incomparable genius could devise to make body more beautiful and mind more sensitive, and rejected the view that our seventy years or less on earth are but probation and preparation of the soul for her true and never-ending existence beyond the grave.

And since one of the decorations of life is good manners, he learned, of course, how to conceal suffering (which is ugly) and how to die with decorum. He was the genuine Humanist; to him this world sufficed; and even Socrates hardly rose higher in his final anticipation of the life to come than to imagine it, at the worst, as a dreamless sleep, and, at the best, as something like a literary and philosophical "conversazione".

The extreme opposite of this view seems to have been that of the Egyptian who hardly thought himself a man till he was a mummy, and whose most important literary effort was the "Book of the dead," by which of course, he meant the "Book of the Living." The mediaeval Church naturally agreed with the Egyptian, rather than the Greek, knowing how "Humanity" could seduce those betrothed to "Divinity".

HUMANIST POISONERS

We English of to-day seem to be divided into two classes—Greeks without the enjoyment of Life, and Egyptians without the enjoyment of Death, and education, in consequence, is neither truly in "Humanity" nor truly in "Divinity". What do we seek to educate a man to become, except, a getter of that which he hasn't time to enjoy Here, and must leave behind when he goes There?

Now, I do not think that devotion to the Humanities is likely to ensure a successful career either in business or the "learned professions." The evidence, I believe, is to the contrary. I don't think it is likely to produce the highest sanctity of life. The evidence, I am sure, is to the contrary; for "Humanism" was at its zenith in the age and in the country of the Mediciat, Estates, Viscountis, Storzas, and Borgias. In short, it will not give me an income or save my soul. I do not even think it stimulates the creative faculties; again the evidence is to the contrary. In short, I think the case for the Humanities breaks down if their claim is plaaded on these lines.

AD MAJOREM DEI GLORIAM

And I am a convinced and hardened Humanist; and I think there is a theory of life which may reconcile the Greek appreciation of this world with the Egyptian (and mediaeval) appreciation of the next. Thomas More is our teacher here. "Merry" is the word one thinks of in connection with him, for he was merry at home and merry in the Tower and merry sometimes and in season even in the Chancellor's Court, and I, for one, believe he is merry now. And that was because he believed he was made to serve and glorify God; and fully entitled, so long as he kept God's law, to study and to appreciate all the wonderful creatures of God, of which (and here Sophocles and I agree with him) the most wonderful is Man. Now, the law, for instance, teaches you to study man chiefly as a litigant, and medicine teaches you to study him chiefly as a "case," but the Humanities show you, to your infinite delight, man in every possible situation, exercising every possible activity, drawn for you by those masters whom (because the judgement of the intellectual world has placed them in the highest class) we call the Classics. The agonised lover can sob with Catullus in "Odi et amo"; the father whose son fell in Flanders can echo the Spartan whose son fell at Plataea.

(To be continued.)

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Monday 27-3-1944.

COLOUR BAR

At a meeting called in London to protest against Colour Bar, Mr. Reginald Sorensen, who is distinguishing himself as a pro-Indian among British public men, observed that discrimination arose not only from economic and political factors, but from a desire to dominate and exploit those who were different and hence assumed inferior, that there was no evidence of a scientific character about inherited biological differences, and that in one English family in which English, French, and African children grew up together no vertical or horizontal defferences were revealed.

It is true, as Mr. Sorensen observes, that there is no inherent biological difference between a white man and a black man, or between a brown man and a yellow man. The white Englishman and the black Negro, the copper-coloured Red-Indian and the yellow Japanese and Chinese, the bronze Moroccan and the brown South Indian, all belong to the same human species and have no radical animal differences.

The lion of Central Africa and the lion of South America belong to different countries, but they both have the characteristics of lions, and do not differ as the lion and polar bear. The tiger of Mexico, the tiger of the Nile valley, and the tiger of Kakankote are all tigers. The elephant of Burma, the elephant of Biligirirangan hills, and the elephant of Kenya are all elephants. There is no reason why the lion or elephant of one country should feel proud of itself and contemptuous of that of another.

Similarly Paul Robeson the Negro-singer cannot rank inferior in the music world to Sir Harry Lauder. Field Marshall Smutts, leading his regiment of African natives, cannot claim to be superior to Major General Sir Pertab Sing of Bikaner. Ravi Varma, the great artist of Travancore, need not be deemed inferior to Van Dyke or Reubens Wren, the architect of St Paul's, need no look down upon Jakanachari of Halebid Tennyson or Wordsworth need not turn up their nose at Tagore.

Sir Bhasyam, Rash Behari Ghose or Motilal Nehru could not be deemed inferior to Sir Douglas Hogg or Sir Patric Hastings. Drs. J. C. Bose and P. C. Roy, and the Negro scientist Dr. Carver, could take rank among the scientists of Europe and America. And J. N. Tata had perhaps the same business acumen as Carnegie.

Lord Lonsdale, H. H. the Aga Khan, and the late Gaekwar might have now and again found themselves together at Derby or Epsome, and those who saw them might have found them as alike as three peas.

But, fortunately or unfortunately, there is inherent in the human heart generally a feeling of self-esteem and a feeling of bigotry. The former makes a man think highly of himself, and the latter makes him think contemptuously of others. Thus it might not be surprising if Lord Lonsdale, being an Englishman, felt that he was superior to the Aga Khan and the Gaekwar. The Aga Khan might have felt that he was superior to both the others, superior to Lonsdale because he was only a racing Peer while he himself was both a racing aristocrat and a religious head, and superior to the Gaekwar because he was just a small Prince while he himself was a religious head with an international following. And the Gaekwar himself might have looked down upon Lonsdale as a minor Peer and the Aga Khan as a homeless wanderer living on the sporadic alms of his tolerant or reverent followers!

That is human nature, and we need not be surprised at it. Nobody is hurt so long as such feelings are kept to oneself. But when a mixed race of Natal Europeans deny normal civic rights to Indians as a race, when men like Sir N. N. Sircar or Sir Ramaswamy Mudaliar are denied entry to London or New York hotels just because they are dark, when a good-natured Aney gets driven out of a first class railway carriage in his own country, one is provoked to indignation.

The Indians in South Africa have the same right to be there as General Smutts and General Hertzog or their grand-fathers. And when one realises that General Smutts' South Africans number less than the population of Mysore one doubts whether he has claims even to equality with Indians, let alone superiority.

But with regard to Colour Bar in English and American hotels, imagine Pandit Malaviya with the flowing robes and dominant caste-mark, or Mr. Aney with the dark face and red head-dress with the lace patch and loose clothes and cumbrous neck-cloth, or even Mahatma Gandhi with the short-skirt and sparse upper cloth and the high crutch, walking up the foyer of the Hotel Savoy or Grosvenor in London or the Waldorf Astoria of New York, under the critical eye of the trim blonde reception clerk, and asking her for a room. Could we be surprised if she said, without any idea of their merits, and without any intention of offence, that no rooms were available? Those places seek to cater to conventionally dressed and conventional mannered Europeans or Americans, and may not like to risk taking in persons whose manners and tastes they do not know, and whose strangeness might excite undue curiosity in the other visitors and disturb the normal working of the establishment.

Kalidasa's haughty young ascetic escorting Shakuntala from the forest to Dushyanta's Capital exclaims,

Abhyaktamiva snatah shuchirashuchimiva
prabuddha iva suptam I
Baddhamiva swyragatih janamiha sukha-
sanginamavymi II

ಅಭ್ಯಕ್ತಮಿವ ಸ್ನಾತ ಶ್ಯುಚಿರಶುಚಿಮಿವ ಪ್ರಬುದ್ಧ ಇವಸುಪ್ತಂ ।
ಬದ್ಧಮಿವ ಸ್ವೈರಗತಿರ್ಜನಮಿಹ ಸುಖಸಂಗಿನ ಮುವೈಮಿ ॥

"Looking at these pleasure-seeking townsfolk, I feel like a new-bathed person looking at the unwashed, the pure looking at the impure, the awake looking at the snoring, and the free looking at the imprisoned."

(To be continued.)

Editor.

EDITORIAL COURTESY

In returning rejected manuscripts, editors, says the "Pioneer," are frequently brief and to the point. This was not the case, however with the editor of a Chinese newspaper who, says the Sydney "Sun," had received an article in Chinese from a European contributor. Being unable to accept the contribution he returned it, with a letter of which the following is a translation:—"We have read your manuscript with infinite delight. Never before have we revelled in such a master-piece. If we printed it the authorities would ordain us to take it for a model, and henceforth never print anything inferior to it. As it would be impossible to find its equal within ten thousand years, we are compelled, though shaken with sorrow, to return divine manuscript, and for so doing we beg one million pardons!"

THE COMMA

The master gave the class a sentence to punctuate. The top boy of the class managed it correctly, his effort being: "In came the soldier, on his face a fiery look, on his feet his sandals, on his back his armour, shouting aloud his battle-cry."

Jones handed in the following: "In came the soldier on his face, a fiery look on his feet, his sandals on his back, his armour shouting aloud his battle-cry!"

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THE EYE

If a clock is placed in a room so dimly illuminated that the face can just be seen, few people will be able to tell the time. But if you look a little to the other side of the dial itself the hands will probably become visible.

This effect is due to two scientific peculiarities possessed by the eye. The portion of the retina and its various layers which falls immediately behind the centre of the iris is somewhat differently constructed from the remainder of the sensitive parts of the back of the eye. Behind the first layer of the retina is a vast assembly of small bodies called rods and cones placed side by side, and looking, when magnified, like a number of pencils. The rods are the unsharpened pencils and the cones those which have been given a proper point.

The picture seen by the brain is built up by a mosaic, almost in the fashion of a half-tone block, because each one of the multitude of sensitive stops has its own communication with the mind.

When looking straight at any object the light passes through the lens of the eye and falls upon the middle of the retina, where there are no rods, but simply a mass of these microscopic pointed cones. This part of the eye is more insensitive to light and probably more sensitive to colour. By using a different piece of the retina, every advantage is taken of what light there may be to see any particular view, such as is represented by the hands of a clock.

The other point on the retina which is unusual is that immediately over the opening made for the optic nerve to enter. There are no rods and cones in this region, so that the spot is insensitive to light. The existence of this blind spot can be shown by making two dots on paper 2½in. apart. Move the spots slowly away from the face, when one will suddenly disappear if the left eye is closed and the left-hand spot regarded by the right eye.

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CAN AEROPLANES BE QUIET?

Early motor-cars were so noisy that pedestrains were almost deafened when they passed. To-day the motor-car has been made so quiet that the main sound heard is that made by the tyres on the road. The aeroplane still remains the noisiest form of transport.

A single aeroplane passing over a large town makes most people look up, even if it is a great height. Those who live near aerodromes find the maddening. It is good news, therefore, to learn that the problem of silencing the aeroplane appears to have been tackled successfully.

Planes produce noises in two ways. There is first of all that of the engine exhaust, which is like the ordinary machine-gun rattle of a motor-cycle—only more so. Secondly, there is droning or whining of the propeller as it whirls in the air.

All sound is caused by waves in the air, and you can bring about complete silence if you arrange matters so that the crest of one wave coincides with the trough of another. In this way the waves cancel each other. A wonderful new silencer working on this principle may render aeroplane engines completely quiet at their cruising speed. It has been found, too, that by altering the shape of the propeller its sound waves can also be made to cancel. The aeroplane of the future may well be as quiet as the motor-car of to-day.

LAP OF LUXURY!

The proud wife was taking her friend on a tour of inspection round the house. Gasps of surprise and sighs of satisfaction marked the exhibition of each new treasure. In the bedroom the quilt was drawn down to display the blankets.

"Oh!" she exclaimed, "vot lovely blankets!"

"Nothing but the best is good enough for Ikey," said her hostess.

"You sleep nice and comfortabe in such soft beautiful blankets, eh, Rachel?"

"Believe me, Rebecca", came the reply, "never so much as forty vinks do we get, the moth-balls are so hard!"

REPRINTS AND BOOKLETS

1.	**Sir Mirza Ismail's Dewanship**	0—2—0
2.	**Small-pox and its treatment in Vedic Times**	0—2—0
3.	**Problem of Wealth**	0—2—0
4.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—1—0
5.	**The Tree of Happiness**	0—1—0
6.	**Winston Churchill**	0—4—0

BATTERIES

If you run a wireless set or a motor-car, or even a humble flash-lamp, you will know something about batteries.

Batteries are the tissues of the electrical machine. The body tissues are the life-stores of the human machine, receiving energy which they warehouse for us until some special effort is demanded and we call for it. So the battery stores in its cells, until it is needed, the tremendous energy which we call electricity.

Batteries know all shapes and sizes, from the supply core of the tiny hand lamp to the monster which gathers up the product of a great power station. There are batteries for lighting-plants, for illuminating railway-trains and motor coaches, for submarines, for starting aeroplanes, for driving electric vehicles, locomotives, trucks, and cranes. All are important. The modern world could not continue for five minutes without them.

THE EMPIRE'S BIGGEST

The biggest battery manufacturing plant in the Empire is at Clifton Junction, near Manchester. It occupies an area of more than thirty-seven acres; it employs two thousand people directly, and thousands more in other industries by means of its huge contracts for its raw material. It is here that the famous Exide batteries are made by the Chloride Electrical Storage Co., Ltd., the most versatile organization of its kind in the world.

Whatever its size, the principle of a battery's construction is the same. It consists of plates or grids holding lead oxides which are immersed in diluted sulpheric acid. Each cell of the battery contains plates of positive and negative polarity, and when electricity is passed into the cells an electrochemical action is set up which creates a difference of electrical pressure between the positive and negative plates.

LEAD IS "BREAD-AND-BUTTER"

The battery is now said to be "charged," the electric giant is under control, ready for use. and when an external circuit is made joining the positive and negative plates together, electric current will continue to flow along that circuit until the difference of electrical pressure has been levelled up, when the battery is popularly described as "burned out," or the circuit is disconnected.

Lead is the backbone of every battery. And lead is the bread-and-butter of a battery works. Here is the moulding department. Watch molten lead running into this cylinder. Wait—it solidifies. Ugh! a powerful hydraulic press has squeezed the solid mass through two narrow openings, and it is coming squirting out like tape, and being wound on to drums.

They roll that tape into small rosettes to fix onto the plates of batteries, giving a large surface in small space. Watch them rolling out sheets of lead and perforating them. Here lead plates are being sheathed and trimmed. There a hundred and one different articles from tiny cell connectors to great box negatives are being cast. Every man is clothed in white, a white cap and a white shirt open at the throat. "The White City," they call this marvellous labouring place.

In another shop high precision machines are slitting ebonite tubes; high up in the building an elevator is lifting heavy drums of red lead from the makers' lorries; air-tight mixing machines are churning and delivering dry lead oxide powder; in another room shaking machines are filling tubes with the red lead powder, and in the pasting department men and machines are applying the lead oxides to the grids in the form of paste.

In the forming department men are plunging plates into acid baths in a constant mist of acid spray. In the plate stores plates are being cut and sawn behind glass screens; in the plumbers' shop wooden battery boxes are being lined and the elements for submarine batteries are being burned into groups by oxy-hydrogen flame. In the packing departments countless batteries await shipment and looming over them go back and forth the overhead cranes which make handling the biggest of them easy.

A CLEAN BILL OF HEALTH

These are not consecutive steps in the making of a battery; they are just glimpses of a super-human activity. That is not by any means all. There is a receiving store, where 5,000 miscellaneous items of works supply are stocked, a mechanics' shop where all the moulds and tools used are made and repaired; an electricity supply house, a test house, a chemical laboratory, a celluloid sealing and packing department, a wood working shop, a paint shop, and a charging shed. Not yet all. The company has its own fleet of transport vehicles; the acid used is delivered by railway tank wagons and conveyed in pipe lines to the works storage tanks.

And again not all. Lead is a poison, the most virulent poison used in industry. The workers have to be protected. They are protected at every step while on the job by ingenious devices, from the glass screens to respirators and special ventilators. There are also washing and dressing rooms for all men handling lead or lead oxide. These are equipped with hot and cold shower baths, jets for mouth washing, cases for private tooth brushes, dentifrice, and hand cream. At the end of the shifts on certain jobs the men strip off their working clothes, which are provided by the company, and have a compulsory bath before putting on their own outdoor clothes. The bath is taken in the company's time. A resident doctor puts every man through a periodic blood examination. For two years the Clifton Junction battery plant has not known a case of lead poisoning.

"POLITICS PHILOSOPHY, & PHANTASY"

G. R. JOSYER.

M.A. HONS., F.R.E.S.
MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
FELLOW, MYSORE UNIVERSITY, 1929–39.
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EDITOR "RATIONALIST."

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INFLATION

ITS TYPES, CAUSES AND EFFECTS

"Two general types of inflation may be distinguished—flat money inflation and credit inflation. The first type occurs when the resources of a country are being fully utilised and the Government has to spend more than it can raise either by taxation or by borrowing in the market and, therefore, resorts to the creation of money through the printing press, through borrowing from a Central Bank or through some other device. The characteristic feature of this type of inflation," writes Mr. E. A. Goldenweiser in the 'Federal Reserve Bulletin', "is that it arises from the necessities of Government. It is only when a country is in an extremely critical situation that this occurs. When it does occur, it is the worst type of inflation. In fact, the most disastrous inflations have all been of this type. This sort of inflation, which arises from the dire needs of a Government, is never effective in overcoming the Government's difficulties.

"When a Government needs to spend more than it can raise in normal ways, it would be better advised to meet the situation by directly conscripting the goods and services needed, rather than by flooding the country with rapidly deteriorating money and thus disrupting the workings of the entire economy. Inflation is an exceedingly expensive way of obtaining funds, since it makes the cost of goods that the Government must acquire rise as fast as or faster than the increase in the means of payment. It is a vicious cycle and has always led to disaster. It is likely to occur only when a Government, at a time when a nation's industrial capacity is already fully employed, must divert a larger part of the national output than the country can well spare to be used in conducting a war, in making foreign payments, or in meeting some other emergency. It may result in a depreciation of currency, a flight from money into goods; a flight of capital from the country; and, at the worst, a complex wiping out of all savings and ultimate collapse of the economy.

CREDIT INFLATION

"The other type of inflation, Credit inflation", writes Mr. Goldenweiser, "does not originate in the Government's inability to meet its requirements without resorting to flat money. While Government expenditures and borrowing in the market may contribute to the development of this type of inflation, it is characterised by strength rather than by weakness of public credit. It arises when a country is working near capacity, when credit is freely dispensed, and when speculative activity develops.....This sort of inflation is not so completely disastrous as flat money inflation, but if it assumes large proportions it can seriously disrupt the country's economy. It is invariably followed by a collapse of values, wide-spread failures, and drastic reductions in activity and employment. This is the kind of inflation that may arise out of an abundance of funds when the demand for their use becomes active.

"The effects of an extreme inflation are invariably disastrous and even a moderate inflation causes serious dislocations, inequities, and unnecessary suffering. Furthermore, it is difficult to arrest the course of an inflation when it once gets under way and thus to prevent a moderate one from assuming major proportions. An inflationary movement is much more amenable to control in its early stages than after a speculative spirit is abroad and growing costs and admonitions cease to deter from unwise undertakings.

FAVOURS THE RICH AGAINST THE POOR

"...Inflation, in general, temporarily favours the rich as against the poor. It does so because the rich do not spend their entire income on necessities and, therefore, are not so seriously affected as the poor who must use all their income to pay for food, clothes, and shelter. It favours the rich also because their profits from a rise in value of property and investments in equities may more than offset their losses from a rise in the cost of living.

"Inflation favours the speculator as against the investor, because the rapid rise in securities and commodities may afford the speculator an opportunity to reap large profits while the investor in fixed interest-bearing obligations finds the buying power of his revenues declining. Finally inflation favours the slick as against the conscientious. It affords an opportunity for clever manipulators to profit by an unstable situation and it completely baffles the careful, thrifty citizen who finds that habits and traditions do not protect him against the destructive forces of an inflationary movement. Such benefits as are derived from inflation by the rich, the speculators, and the unscrupulous, however, are themselves temporary in nature, because in the end the entire economy is disrupted and the ill-gotten gains of the profiteer are lost in the ensuing deflation."

"GOD HELP YOU, MY BOY"

A pupil of the sixth form once came to the school (attached to the Madras Christian College) late by an hour and a half. Dr. Miller (the principal) was taking the class in Southey's *Life of Nelson*. Asked for an explanation of his coming late, the boy sobbed and sighed but gave no answer; and pressed for one he said he would tell Dr. Miller at the end of the hour. When he was leaving the room he made a sign to the boy, and the boy followed him to his office room, and there he said that there was no rice in the house, that it was fetched with great difficulty half an hour before school time and that it took all that time to get food ready. Dr. Miller was so moved that he said nothing but wept. At last he said, "God help you, my boy," and told him to go to the class!

A TEST OF HEROISM

"Every Bhil boy at the age of ten, has to undergo the ordeal of imprinting the *dag*. The village is assembled and the boy is led out where all can see him. His father then takes a live coal and lays it on the boy's forearm, just above the wrist. If the child cries out, the ceremony is over. But if he endures the pain in silence, another live coal is placed above the first, a third is placed above the second, and so on until human nature can stand the agony no longer and the boy yells with pain. Every Bhil has at least one *dag* or burnt spot on his arm, and the more he has the prouder he is, considering them as a true gauge of his youthful heroism."

SORRY FOR THE INDIAN

"It was during Lord Elgin's viceroyalty that I was on the Legislative Council in charge of the Central Provinces Tenancy Bill...We were in Select Committee. The Indian member (who strongly opposed some amendments) was urging his points very earnestly. I looked round to note the effect of his words. The President—the legislative member of the Viceroy's Council—was sitting with his chair tipped back, and his feet on the edge of the table. Next to him was the Home Member of Council. He was teaching his wife's little dog to sit up on the table. The other English member had his eyes closed and seemed to be asleep. I felt very sorry for the Indian, and on leaving the Council Chamber I put my hand on his shoulder and told him that I would endeavour by redrafting to meet some of his wishes. I was repaid by his look of gratitude!"

A WAVELL FOUGHT FOR INDEPENDENCE

Commenting on a broadcast to South America by the Chilean Ambassador, Senior Don Manuel Bianchi, in March last, Peterborough writes in *The Daily Telegraph* that it was an impressive tribute to a great Englishman whose grandson has made the family name world-famous.

Sir Archibald Wavell's grandfather, Arthur Goodall Wavell, after achieving distinction in the Peninsular War, offered his services to the Chilean Army and took a prominent part in the national war of independence.

He was the subject of the Ambassador's address, and Senior Bianchi stressed the gallantry, the military skill, and not least the political vision of the Englishman who became Deputy Commander-in-Chief of the Chilean Army.

The Ambassador described how Arthur Wavell's far-seeing conception of the independence of the New World drew him towards the Pan-American ideal of Bolivar.

As soon as Chilean independence was secured and the army and administration put on a sound footing, Wavell was sent by his chief, Bernardo O'Higgins, to help Mexico, also fighting for its independence.

"An exemplary life" was the Ambassador's summary. He ended with a graceful reference to Arthur Wavell's grandson, "to-day writing a glorious page in the history of the world's struggle for the principles of liberty and justice."

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Monday 3-4-1944.

COLOUR BAR

II

We sought to point out last week that while Colour Bar from a sense of racial superiority was reprehensible, there were certain other circumstances under which exclusion may be deemed justifiable. Whatever a person's status may be, if his appearance does not indicate that he is accustomed to the European mode of life and could comport himself correctly, it may not be wrong for a European management to refuse to accommodate him.

Or even if it be persons of the quality of, say, Sir Mirza Ismail or Sir C. P. Ramaswamy Iyer, or Sir G. S. Bajpai or Pradhanashiromani Madhava Rao, gifted with adaptability to western modes, or able to get on without obtruding on the sensibilities of others, they might find it difficult and irksome to adjust themselves to the other patrons of the London Grosvenor or the New York Metropolitan, or the Peking International. Indeed, instead of their manners shocking the others at table they themselves might get shocked or nauseated by the dishes presented or the sights prevailing.

To avoid such uncongeniality, or to be excluded from institutions which might prove uncongenial to you or where others might find you uncongenial, cannot be construed as an offence either way. We believe that even the Pegging Act of Natal, if conceived in this spirit, and viewed in this light, may not prove offensive.

It cannot also be denied that if some prejudiced foreigners are inclined to treat Indians with contempt, we too look upon Westerners as unwashed, impure, unclean, and loose-moralled and exclude them from intimate social contact. Which orthodox Indian would welcome the intrusion by a European, however big and however friendly, when the obsequies or annual ceremony of a parent is being performed, or even when a formal communal marriage feast is taking place?

We have heard of a Maharaja taking a bath of purification after being present at a European banquet as officially required. Even among ourselves, we have heard that many years ago, when the Ruler of an important State died in Calcutta, Sir Guroodas Bannerji was invited to the cremation and that he refused the invitation. Even to-day when social contacts are becoming promiscuous and social conventions are very loose, how would a gathering of, say Congressmen, or even Ministers, feel when attending a marriage feast in the house of a Reddy or Vokkaligar or Lingayat colleague? We think the discomfort would be mutual.

A report appeared last week that a European High Court Judge of Madras travelling in a South-Indian train obstructed two Indian Civilians from getting into his compartment, and allowed some Europeans to get in. It may be that he is one of the few rediculous Europeans in this country who hug the feeling that they are superior to Indians, while their very life depends upon Indians. Or it may be that he felt that the presence of the Indians would prevent him from drinking, smoking, and getting fuddled at his ease during the journey, which would not be the case when the fellow-passengers were Europeans.

We think we are still a long way from a world in which one man will not look upon another as an inferior, or feel perfectly at home with strangers.

Sometimes the prejudice is natural. Sometimes it is inevitable. The Order of Free-Masons excludes women as a class from its ranks. Why? Not because its members have a contempt for women and wish to avoid them; but because they think that the purposes of the order would be served better if the temptation of women were not present for the time being. So do the Rotarians taboo women from their conclaves, though its members cannot be said to lead an ascetic sort of life normally.

Therefore it would seem that Colour Bar is often not a bar based on Colour but one based upon convenience, and that there are instances in which it has to be condoned, just as there are others in which it has to be condemned.

Editor.

ASSESSORS FINED

At a criminal sessions in the Assistant Sessions Judge's Court in Mysore, three Jurors, Messrs T. Yalakkappachari, Landlord, M. Veeraraj Urs, Electrician, and M. N. Writer, Proprietor, Ritz Hotel, were fined Rs. 50 each for not responding to the summons on the 28th last.

COMMERCIAL EXAMINATIONS

The Commercial Examinations conducted under the auspices of the Indian Merchants' Chamber, Bombay, will be held in the Mysore centre on the 3rd May 1944. and the following days, at the Champion Metropolitan College premises. The Chamber have requsted Mr. G. R. Josyer, M A., F.R.E.S. to conduct the Examinations in Mysore on their behalf.

AN EXPERIMENT ON CHILDREN

A hundred Californian children between the ages of 11 and 13 recently took part in an experiment designed to test the value of vitamins. The children, who lived in the poorer quarters, were divided into two groups as nearly as possible equal in age and weight.

Group 'A' were given each day two 3-ounce rolls made of half white flour and half wheat germ. Group B were given a daily ration of two 3-ounce rolls made entirely of white flour. The rest of their diet remained as before.

Weights and heights were measured periodically. At the end of 3 months it was found that Group 'A' had increased in weight by an average of .35 lbs. per week; Group B's average gain was .14 lbs. The improvement in heights of Group 'A' exceeded that of Group 'B', though the difference between the two was not so outstanding as the contrast in weights.

That the first group progressed so much more than the second was attributed by those conducting the experiment to the richness in Vitmain 'B' of the wheat germ and the almost complete absence of this vital element from the white flour.

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CLASSICAL STUDIES

(continued from last issue)

The middle-aged man can sentimentalise over a ripe vintage with Horace and indicate (generally to those whom it may not concern) "vixi puellis nupor idoneus"; for as it was; Tibur, so it is at the club to-day. You study in a phrase, the frailties and the heroisms of man at large and yourself in particular, which will delight your heart without doing you any particular harm or any particular good. It will also exercise your mind. But if your view of life demands some pabulam for the soul as well, is it not simple to turn "Humanity" into "Divinity" by coming to it in the spirit of Thomas More and writing "Ad majorem Dei gloriam" at the beginning and end of your book?

Mr. BALDWIN AND THE CLASSICS

The ex-Prime Minister has told us what he thinks he gained from the Classics, in an address which is itself almost a classic.

Some sense of proportion, a standard of values, and a profound respect for the truth of words... Add to these the perennial happiness I am fortunate enough to find in the sheer beauty of Latin and Greek, and the thousand images they call up in the mind.

The first three gains are important enough, Heaven knows, and especially to the statesmen; all of them can be obtained by consorting with noble company, living or dead; but the last, the "perennial happiness," is the one that really matters, in my opinion. Mathew Arnold would have thanked his education for the first three; Thomas More would have thanked his God for the last. And More was the better judge, for, besides being a better scholar than Arnold, he practised the law, he was a man of affairs, he stood before (and against) kings, he was a success and a failure and he knew, in short, what few dons can ever quite know, the solace which the Humanities afford to the man who is daily concerned with the hopes, the despairs, the greatness and the littleness of his clients, his constituents, his colleagues, his competitors, and himself.

IN ANGULO CUM LIBELLO

For I have no doubt it is those who are most immersed in affairs, most briskly engaged in the conflicts of the Forum and the Senate, who dream most fondly of leisure to pursue humane studies; who picture for themselves the sanctuary they would choose—that perfect room in the old house, with the firelight illuminating mellow panels and gleaming on the scarlet, gold, and brown of many books, therein the chair proper to a comfortable reader (and that needs a careful choice); sufficient tobacco; then—let it be about 10 p.m., and give me the Eclogues or the Oedipus at Colonus. And I think I will have a sough of wind outside, too. But even in the agony of parting from them to jeopardise our reputations and our health, to join in encounters none the less daunting because they are often futile, it is the Humanities themselves that help us to make our farewell to them with dignity and self-control!

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ONE RULE FOR ALL

A story is being told of an American conscript who needed a minor nose treatment. "Since you are the one who discovered this," he told his medical-board doctor, "how about you doing the treatment?" The doctor told him to report at his surgery the next morning.

When he arrived, the doctor said: "Go into the next room and remove all your clothes."

"Just for a nose treatment?" the patient protested.

The doctor repeated: "Remove all your clothes."

The man went into the adjoining room and removed his clothes. There he saw a stranger, nude, holding a package.

"All I need is a minor nose treatment," the conscript told him, "and the doc makes me take off all my clothes."

"That is nothing," sighed the nude stranger. "I just came to deliver a parcel!"

* * * *

NOT READY TO DIE

May be you've heard of the young recruit in the United States army who was asked if he were ready to die for his country. "Not yet", he snapped, "but I am ready to make some Jap die for his."

* * * *

The aim of British foreign policy is to get as many States as possible as mixed up as possible.

THE ECONOMIST, LONDON.

* * * *

Double pneumonia is an illness in which everyone charges you double.

DR. J. J. MALLON.

* * * *

"I hear you've been doing very well at school, Alfred," said the fond grandparent. "What is your best subject—reading, writing or arithmetic?"

A look of quiet contempt crossed young Alfie's face as he replied:

"Don't be so absurd, grandpa! I produced the best plan for post-war reconstruction."

REPRINTS AND BOOKLETS

1.	**Sir Mirza Ismail's Dewanship**	0—2—0
2.	**Small-pox and its treatment in Vedic Times**	0—2—0
3.	**Problem of Wealth**	0—2—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**The Tree of Happiness**	0—1—0
6.	**Winston Churchill**	0—4—0

TRAMP OUTWITTED BY BISHOP

A tramp approached a group of churchmen and asked for aid.

"No!" one of them told him. "I'm afraid we can't help you, but you see that big man over there?"—pointing to the bishop—"he's a very generous man; you might try him."

The tramp approached the bishop confidently.

The others watched with interest. They saw a surprised look come over the tramp's face. The bishop was talking eagerly. The tramp looked troubled. Then something passed from hand to hand, and the tramp slunk away. One of the churchmen called to him and asked:

"Well, did you get something from our bishop?"

The tramp gave a sickly grin.

"No," he admitted. "I gave him half a crown for his new cathedral!"

ACKNOWLEDGEMENTS

We acknowledge with thanks:

1. Report on the Administration of the Bharatpur State from 1-11-1942 to 31-10-1943. an exhaustive survey of the political, economic, social, and financial progress of the State during the year, kindly sent by the Dewan, Bharatpur State.

2. Siddhanta and Vakya Panchanga for the year Tarana by Sri Mahavidwan Sampathkrishna Jois and Sri Vidwan S. N. Krishna Jois. Price 5 as.

3. Panchanga according to Siddanta, Vakya, Arya-Bhatteeya and Drigganita Systems for the year Tarana, by Brahmasri T. V. Krishna Sastri, Panchanga Mandiram, Vontikoppal, Mysore. Price 8 as.

AN AT HOME

Mr. K. Basavaraj Urs, President, Mysore Gymkhana, gave an enjoyable At Home to the members and to a select gathering of officials and non-officials on the 28th last at "Jayalakshmi Vilas" Mysore, to celebrate the success of the Gymkhana in the Mirza Shield Cricket Tournament.

"POLITICS PHILOSOPHY & PHANTASY"

G. R. JOSYER.

M.A. HONS., F.R.E.S.
MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
FELLOW, MYSORE UNIVERSITY, 1929-39.
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA.
EDITOR "RATIONALIST."

BOOK I. POLITICS:

1. Mysore and The Government of India. 2. Rejoinder to criticisms on the above. 3. The Story of the Subsidy. 4. The Cauvery Agreement. 5. Letter to The Secretary of State for India. 6. Native States in the Coming India. 7. The Indian States' Committee. 8. Indian States' Subjects' Conference. 9. H. H. Sri Krishnaraja Wadiyar IV, Silver Jubilee. 10. Mysore's Trade Balance. 11. The Gold Mines and Trade Balance. 12. Commerce in Mysore State. 13. Mysore Administration: The work before the new Dewan. 14. Dasara, the Royal Festival of India. 15. Maharani Lakshammanni. 16. Japan's Rise and Mysore. 17. The Use of History to an Administrator. 18. Two Ideals, Peace and war. 19. Land Mortgage Banking and State Aid. 20. Village Panchayats and Nation Building. 21. Mysore for Mysoreans 22. Are you Brahmins? 23. The Brahmins at last. 24. The Blue Book Journal and Seemless Measures. 25. The Mysore University. 26. Official Changes. 27. Mysore Women and Vernacular Education.

BOOK II. PHILOSOPHY:

28. Some Systems of Hindu Philosophy, a Caustic Survey. 29. Ramanuja, the Apostle of Devotionism. 30. The Vanity of Earthly Power. 31. Spiritual Regeneration and world Reconstruction. 32. Veerashaivism, its Antiquity and greatness. 33. The Science of Astronomy, or Jyotisha, an entrancing Study. 34. Ramanuja and Shankara. 35. Hindu Lady Savants. 36. Sravanabelgola, Sacred place of the Jains

BOOK III. PHANTASY:

37. Flowers. 38. The Woman of 1950. 39. Confessions of a Delila. 40. Mysore, a description. 41. My Tour from Home to College. 42. The Deserted Cat. 43. An Apology for failure. 44. Public Spirit. 45. Human age. 46. What is Greatness I. 47. A Journalist. 48. The Power of the Press. 49. What is greatness II. 50. Meanness. 51. Revenge. 52. Youth, Some Fallacies and some Precepts. 53. A Pilgrim's Progress. 54. Fine Arts. 55. Some Life Sketches and Pen Pictures: 1. Mahatma Gandhi. 2. Rai Bahadur A. Narasimhaiyengar. 3 V. N. Narasimhaiyengar. 4. M. Venkatakrishnayya. 5. Sirdar M. Kantaraj Urs. 6. Sir Mirza M. Ismail. 7. Sir C. Y. Chintamani. 8. P. Raghavendra Rao. 9. K. S. Chendrasekhara Iyer. 10, Mir Humza Hussain. 11. M. A. Narayana Iyengar. 12. R. A. Srinivasa Iyengar. 13. The Problem of Wealth.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the front pages when puzzled?"

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CORONATION PRESS,

CHAMARAJA ROAD, **MYSORE.**

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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 30] MONDAY 10—4—1944 [PRICE 0—1—6

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CO-OPERATIVE INDUSTRY

WHAT INDIA CAN LEARN FROM CHINA.

(PANDIT JAWAHARLAL NEHRU)

In the late summer of 1938 when the fate of Czechoslovakia hung in the balance, I met at the house of an English friend in London some people who had recently come from China. They were both Chinese and English, and they told us of the early beginnings of a village co-operative movement to produce goods which China lacked so much, and to prevent an influx of Japanese commodities. It was a brave idea, but it was still in its infancy and one could hardly imagine then that it would grow and grow till it made a vital difference to events in China.

Later when I was back in India, small pamphlets and folders came to me from time to time from Hong Kong and Chungking telling me of the rapid growth of the Chinese Industrial Co-operatives. My interest in them grew, not only because of China, but because of our own village industry movement in India. when I went to China in August. 1939, I was eager to find out more about the C. I. C. and to visit, if possible some of their centres. Some more information I gathered in Chungking, but my visit was suddenly cut short by the war in Europe and I hurried home.

Pamphlets and sometimes articles, chiefly in American magazines, gave further information and as I read these my excitement grew. I referred to "Indusco" in my speeches and in articles in the newspapers, and many letters came to me asking for further details. I suggested that some of our village industry experts should go to China to study the Chinese Co-operatives on the spot, and some C. I. C. experts should be invited to pay a visit to India. But war developments brought new complications in India and all our attention was diverted to these.

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BIG INDUSTRY AND VILLAGE INDUSTRIES

It is obvious that there is a particular demand for information about the Chinese Co-operatives in India, for in many ways we have to face the same problems as in china. One of the problems that India has thought of for many years has been the relation of big industry with village industries. Is there an inherent conflict between them, and must one of them survive at the expense of the other? Is there no way of co-ordinating the two? The experience of China is of inestimable value to us, and I am sure we can learn much from it.

I have long held that the industrialization of India is essential in order to increase rapidly our production and our national wealth and thus to raise our standards of living. I do not think that we can solve our poverty problem without industrialization and the growth of big Industry. I do not think that any non-industrialized country can be economically independent.

And yet I have worked for the spread and growth of village industries, not merely as a matter of political discipline but because I believed in them. Many of my friends have not appreciated this dual urge of mine, and have charged me with a lack of faith in this or that, and with attempting to reconcile the irreconcilable. They have not convinced me, and I still hold that in India we must push both big industry and village industries and co-ordinate the two. I recognize that this cannot be easily done under the present capitalist system. Change that system then. Indeed it is bound to go under the stress of this war and its after-effects, and give place to a planned economy.

(To be continued.)

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THE PAPER AGENCY

The news that the sole agency of the National Type Foundry of Bangalore for the Mysore Paper Mills has been terminated comes to the public as a pleasant surprise. It was something like Mr. Hayavadana Rao's disconnection from the Bangalore Press. It is over a year and half ago that we urged the need for a change in the mode of paper distribution in the State. The hand of authority has moved rather slowly, but it is something that it has moved at all. It would seem that the psychic effect of cumulative public ill-will does bear fruit. There are however other reforms which the Paper Company has to consider before its utility to the public can improve.

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INDIA'S CONTRIBUTION

Miss Claire Booth Luce, Member of the American Congress, writes:

"Numerically, this is their war contribution. In point of valour, Indian soldiers are unexcelled. They have been the backbone of Gen. Montgomery's invincible Eighth Army. The fourth Indian Division of that army in the bitter battle for N. Africa captured ten times its own number of enemy prisoners. In this world war as in the last one, India has contributed more soldiers than all the other parts of the Empire exclusive of the British Isles.

India produces 80 per cent of its own war equipment, 30,000 of the 40,000 separate ordinance articles used by Britain, 8 million garments per month to clothe British and American as well as Indian soldiers. In addition, Indian labour has built one-thousand miles of concrete runways for Allied planes.

"One way in which America can show that it is not entirely blind to the effort and sacrifices of the Indian people for our common cause is to accord them the same equality which we extend to the Chinese people by permitting a limited number of Indians to enter our country after the war."

"Now that the territory of India has been invaded by an organized force for the first time since the subcontinent became the British Colony it seems fitting that America should evaluate India's war effort—see what these people have done for us and what we can do for them and demonstrate our recognition of their war effort on every front line battle for the Far East. India has contributed to the Allie's largest single volunteer army in the world—in fact the largest single volunteer army in all history. There are now over two million native Indian troops—all volunteers—fighting on the side of the Allies. Enlistments continue at the rate of about 70,000 a month. The size of India's navy and airforce is a military secret. In addition there are 59,000 Indians in merchant marine or enough to man onequarter of the British merchant fleet."

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The Rationalist.

Monday 10-4-1944.

THE BRAHMIN CONFERENCE

"What is this Brahmin nonsense?" an official personage is said to have exclaimed on a visit to a Government-aided institution. Officials in small Indian States, however high, are not Hitlers, and cannot vent their hatreds against particular communities without restraint or without decorum. If an official, however lucky he may be himself, and however unjust he himself may be to other back-ward communities, nourishes ill-will against the Brahmins for imaginary wrongs, it cannot be helped, but he should not go about officially abusing them as though he owned the State.

Goethe, the German man of letters, has said somewhere, "National hatred is something peculiar; you will always find it strongest and most violent in the lowest degree of culture." Racial hatred of the Hitler type against Jews, and communal hatred of the Jinnah or Ramaswamy Naicker type are also of that kind. Some years ago, seventeen years ago to be exact, an astute predecessor of this officer asked some applicants what caste they were. "Brahmins", they replied. "Are you Brahmins?" he was reported to have asked pointedly. Hearing of it we felt called upon to answer that question on behalf of Brahmins at large, concluding with the remarks:

"Therefore mere taunting Brahmins with the question "Are you Brahmins?" does not absolve an administrator from his duty to them. So long as they stand comparison with other members of society as citizens, you are bound to provide them with equal opportunities and equal returns. You speak loudly of "equal opportunities for all", but in practice you place all opportunities before the unequal. Taunts and sneers are no argument, and certainly they are not administration. If an administrator indulges in them, he belittles himself, and impresses nobody.

"Non-Brahmins have reason to be thankful to Brahmins to-day. If it were not for the dispassion, integrity, loyalty and probity of the Brahmins, many a throne, many a principality, many a great landed estate would now belong to Brahmins. During ages they have been simply content to act in devotion to God and for the advancement of those who placed faith in them. To make light of Brahminism and Brahmins, and to subject them to contempt, is nothing but petty, silly, and ignoble!"

Not long after, there occurred the Sultanpet Hindu Muslim rioting, and in the tension that ensued some clever men wirelessed the theory that Brahmins were responsible for all the troubles. It served the purpose of Sir Mirza Ismail, the then Dewan, to give credence to the theory and have it accepted in the highest quarters.

Reviewing the situation, we pointed out that "For ages the Brahmans of the State, as of outside, have lived selfless lives of service and renunciation, and have foregone all opportunities of amassing wealth and acquiring sovereignty. They have mostly lived simple, frugal, and hand-to-mouth existences, and it is only lately when the English mode of administration called in men of certain kinds of training for executive jobs in Government that Brahmins got into them by free and open competition. Scholastic education was not given to the Brahmins as a monopoly, nor were the offices open to them alone. Any community had the right of entry into them, and if Brahmins got in preponderatingly there was nothing reprehensible in it."

And addressing the Non-Brahmins, we observed, "I for one, gentlemen, do not hold the view that wisdom and intelligence are confined to Brahmins, and that non-Brahmins are incapable of either. Nature's gifts are fairly widely distributed, and one class can present able, good, and respectable men as another. If Brahmins have become prominent in offices it is only in the course of

circumstances, and not because they have trodden down all others. The law of proportionate representation in public offices is a novel introduction peculiar to this part of India, and now that you want it, you are welcome to have it. Brahmins have no wish to oppose you. You have no business to hate, throw contempt, and fling abuse on them for the past and to treat them as outlaws and criminals."

In conclusion we urged the Brahmins to confer together and face their problems so that they might continue as live wires in the body politique instead of becoming an unwanted and un-cared for drag on society:

"As to you, Brahmins, you are sitting helpless and quiet like Vasishtha when King Viswamitra was dragging away his valuable cow Nandini from his hermitage. By slow degeneration due to changing circumstances you have lost your spiritual powers, and have not taken care to acquire the material means of defence. You have become effete, disorganised, helpless, and hopeless. Sirs, wake up! He who shall strive shall have; to him who shall ask shall be given. Organise yourselves, never mind your numbers, define your aims in life; fit yourselves to achieve and demand those civic rights which ought to rightfully belong to you. No use moping, and complaining about other men's wickedness. It is only weaklings that perish in the struggle for existence. It is only if you are cowards that you will be swamped. You are today in your hour of trial. You should rouse yourselves and take steps to maintain your individuality this very minute; or you will for ever be fallen. Beware!"

That was in 1928.

It has taken 15 years for that Conference to materialise!

However 15 years are a short span when one has to plan for Eternity, or for as large a portion of Eternity as possible. That the Conference has begun is a good thing. We hope it will bring together whatever is available of intelligence, enterprise, statesmanship and public spirit among Brahmins, and help them to fulfil their destiny in a spirit of gratefulness to God and helpfulness to man! *Editor.*

GOVERNMENT PUBLICITY

"Dear Sir,

With regard to Government Advertisement placed on behalf of Government Departments and concerns by the Publicity Officer, I understand that invidious distinctions, as till now existing, are likely to go hereafter.

The allotments will be made next month. You know what an amount of favouritism and partiality has been practised in the matter during the last so many years. Signs are that such things will cease in future.

May I therefore suggest that you should take up the matter thro' the press and see that justice is done to all? Yours sincerely,

A Press-man.

* * * *

We do not wish to speak ill of the dead. But the curious personage who filled the role of Publicity Officer till recently is generally known to have handled the publicity allotment with dictatorial recklessness. We commend the above complaint to Government and the present Publicity Officer, and hope that things will be done justly and righteously. Mysoreans are a patient lot, but there is a limit to patience. Even a child can cry and kick up a row, unless it is dumb! Well, we are not.

* * * * Ed."

The above, we find, was written nearly 3 years ago, on 2-6-1941.

Two bright young civilians have held the post of Publicity Officer since then, and the present incumbent has the credit of having risen from the ranks. And the Publicity portfolio also has changed hands several times.

Nevertheless the policy set up by "Old Nick" still seems to continue. No statesmanlike policy with regard to Government advertisements is yet visible. Papers good, bad, or indifferent, papers deserving or undeserving, in Bangalore are provided as much as Rs. 800 or more a month, while papers in the unfortunate City of Mysore are dismissed with airy and evasive replies.

This kind of thing can bring no credit to the Publicity authorities in the eyes of the public. It will do quite the contrary.

Nor can they have the satisfaction of acting according to their own conscience. A conscience which pursues such ways deserves to be replaced quickly, before it corrodes the body as a whole! Ed.

BRITAIN HAS MADE

Mr. Oliver Lyttleton, British Minister of Production, announced on March 9:

Since the beginning of war to the end of 1943, Britain made 83,000 tanks, armoured cars and carriers, over 90,000 aircraft, over 115,000 guns of larger than 22 mm. calibre, 150 million rounds of gun ammunition, about 5½ million machine guns, rifles, submachine guns and automatic pistols, and over one million field vehicles of non-armoured type—armament enough to equip 5 million troops. *Naval construction did not only replace losses, but was stronger in most types than at the beginning of war.*

The potential manpower of Britian—persons above 16 and under 65—is 35.13 millions. Of this, nearly 25 millions are employed in war work. There are, besides, millions of part-time workers and volunteers.

In 1918, for every hundred men in the fighting forces, there were 65 in munition production. To-day ther are 120.

ROLE OF WOMEN

Women form 35 per cent. of engineering workers, 50 per cent. of the personnel employed in Chemical and Explosive works, 40 per cent. of workers in aircraft industry, and 60 per cent in the Royal Ordnance factories.

LIFE-SAVING INVENTIONS

Physical exertions have been more than reciprocated by the exertions of brain. The invention of Radar enabled Britain to foil German daylight bombers in the days of the Battle of Britain by detecting their approach at great distances. Balloon barrage worsted the night bombers. The four-engined night bombers, the Mosquito bomber, the target indicator, the jet-propelled plane, the new explosive R,D.X.—all British inventions—have enabled Great Britain to *command the air.*

Magnetic mine, the mine-sweeper, "killer groups", the anti-submarine device, Asdic detector and the million candle power searchlight, have enabled her to maintain the *command of the seas despite the U-boats.*

NO TIME TO RELAX

The Nazi ogre, Mr. Lyttleton concluded, has been only maimed not killed. The year ahead is a year of challenge to industry, "as great as that thrown down after Dunkirk to which it responded magnificently". Production, therefore, must be maintained, and in special weapons of war even increased.

WHY HANDKERCHIEFS ARE SQUARE.

Have you ever seen a round handkerchief or an oblong one? Probably you have never questioned it, but why should handkerchiefs always be square as they are now?

There was a time when they were made in all sorts of strange shapes, until suddenly, in 1784, a law was passed in France ordering the manufacturers of handkerchiefs to make them square—and square only. Any manufacturer who made a handkerchief which was not exactly square was to be heavily fined.

The person responsible for the passing of this law was the Queen of France, Marie Antoinette.

One morning she happened to be in rather a bad temper, and she found fault with everything. As she walked in her garden she scratched her finger on a rose bush. When King Louis offered her his handkerchief, which was of an oblong shape, to bind her finger, she immediately complained of its foolish shape.

On the spot she made up her mind that all her handkerchiefs, and even those of her people, should in future be made square, instead of oblong and triangular as they were. Within a month her wish became law, for a Royal Bill was passed in Versailles on September 23rd, 1784. Thus we owe the shape of our handkerchiefs to the whim of a Queen!

THE MANDAYAM BANKING & INSURANCE COMPANY, LIMITED.

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CURRENT ACCOUNT opened and interest allowed @ 2½% per annum.

THRIFT DEPOSITS opened and interest allowed @3½ % up to Rs. 5000. Rules on application.

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FIRST AID FOR RADIOS

Ailing radios—or any receiver for that matter—should be inspected and overhauled now and then. Undoubtedly, humid weather corrodes antenna wires and lead-ins. The receiver itself may have absorbed moisture, rendering it less efficient. Trouble, radio men point out, never cures itself, and receiver ailments have a way of "multiplying fast" if they go unchecked. The following extracts from an article in the *New York Times* should be helpful to the not so expert listener in curing minor ailments of receivers and getting more out of them.

Radio experts have outlined a number of tests that can be made safely by in-experienced "home technicians". Noise may result when a single vacuum tube is not making good contact in its socket. So home mechanics are advised to remove the tubes, one by one, and polish with a nail file each metal connection or "prong" projecting from their bases.

Then replace the tubes, adjust the set to a "silent" spot on the dial, turn up the volume and thump each tube with the finger. If a tube causes a "bong" or ringing sound when thumped it is "microphonic" and should be replaced, or noted for possible failure. Noise, however, may still be caused by weak or defective socket contactors. Tilt each tube gently from side to side after it has been replaced in its socket. If a grating sound is heard the socket is defective and should be replaced by a competent serviceman.

CLEAN THE CABINET INSIDE

Behind the volume-control knobs of receivers are gadgets that often contribute noise. The set owner sometimes can remedy such trouble without calling in a serviceman. Turn the receiver off and rapidly rotate the knob a dozen or more times. If reception is benefited try it again and again.

Incidentally, when the general inspection of the set is being made, thoroughly "dust" the interior of the cabinet with a small vacuum cleaner or old-fashioned bellows. Remove all deposits from exposed leaves of the tuning condenser with a tobacco pipe cleaner, being careful not to bend the plates. Inspect and polish the prongs of the chasis connector attached to the cable from the loud-speaker. Extreme care should be used in cleaning the speaker cone. Gentle pressure of the fingers against the rear surface of the delicate parchment of the cone will determine if all moving parts have the required freedom of operation.

Lift one side of the radio cabinet an inch and thump it down on floor or table. If this produces a pronounced rattle when the receiver is operating, a poor circuit connection is indicated which, obviously, should be found and remedied.

An axiom in radio is that reception can never be better than the ability of its antenna system to pluck clear signals from space. If the set is designed to operate with an outside or long antenna wire it will not function properly without it. When inspecting the roof antenna—it should be done at least once a year, preferably every six months—carefully check the entire wire for electrical continuity. Untape all joints to see if they are soldered. Ordinary wrapped-wire joints should never be tolerated—sooner or later they become noisy. Clean the insulators—install new ones, and new wire, too, if there is any doubt about their worth. Lead-in wires should be at least a foot from other lead-ins, and not touch metal roof parts. Window-sill lead-in connectors should be inspected often.

SOME CARDINAL DON'TS

It goes without saying that the whole antenna structure should be sturdy and shipshape. To make sure the antenna is not contributing noise, turn the set on, have some one listen to it, then go to the roof and thoroughly shake every part of the wire system. Do it with a dry wooden stick.

Some cardinal "don'ts" have been suggested for the general wartime care of the radio. They are:

Don't install the set in or near an open window; if it isn't ruined by rain it may annoy the neighbours.

Don't place the radio on a radiator; the added heat may cause a transformer to burn out, wrap the cabinet or the speaker.

Don't permit children to play where they may accidentally touch the "works" of open-back radios.

Don't operate a noisy set as it obviously needs attention, for noise *always* indicates trouble, which progressively gets worse.

Don't store a receiver in a damp room any longer than you would a good piano.

Don't operate a noisy set, as it eats into the home lighting ration.

Don't blame a pushbutton radio for not tuning in stations clearly after a spell of weather; dampness may have changed its tuning adjustments.

Don't fail to be considerate of the receiver; in these times it pays.

Don't operate a set without a pilot lamp; you may not know when it is turned on or off.

SOME NOTABLE BOOKS.

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This book is most suitable for non-detailed study in the higher classes of Secondary Schools."

ಪಂಚಾಚಾರ್ಯಪ್ರಭಾ:

"ಈ ಗ್ರಂಥವನ್ನು ರಾಜಧಾನಿ ನಿವಾಸಿಗಳಾದ ಮಾ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ. ಎ., ಎಫ್. ಆರ್. ಇ. ಎಸ್,. ಈ ಮಹೋದಯರು ರಚಿಸಿರುವರು. ಇವರು ಇಂಗ್ಲಿಷ್ ಮತ್ತು ಕನ್ನಡ ಭಾಷೆಗಳಲ್ಲಿ ಅಸಾಧಾರಣವಾದ ಪಾಂಡಿತ್ಯವನ್ನು ಪಡೆದುಕೋಂಡು ಅನೇಕ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿ ಲೋಕವಿಶ್ರುತ ಕೀರ್ತಿಶಾಲಿಗಳಾಗಿರುವರು. ಇವರ ಗ್ರಂಥರಚನಾಶೈಲಿಯು ಪಾಶ್ಚಾತ್ಯರನ್ನೂ ಸಹ ತಲೆದೂಗಿಸಿರುವುದು. ಇಂಥ ಅದ್ಭುತಶಕ್ತಿಯುಳ್ಳ ಈ ಮಹೋದಯರು ನಮ್ಮ ಕನ್ನಡಿಗರ ಉಪಕಾರಕ್ಕಾಗಿ ಮೇಲ್ಕಂಡ ಗ್ರಂಥವನ್ನು ರಚಿಸಿರುವರು. ಭಾಷಾ ಶೈಲಿಯು ಬಹು ಗಂಭೀರವಾಗಿಯೂ, ಮನೋಹರವಾಗಿಯೂ, ಪ್ರಸಾದ ಗುಣಯುತವಾಗಿಯೂ ಇದ್ದು ವಾಚಕರ ಮನಸನ್ನು ಆನಂದಾಬ್ಧಿಯಲ್ಲಿ ಮುಳುಗಿಸುವಂತಿದೆ."

ಬೆಲೆ ೦—೮—೦ ಖಿದ್ದರ್ ಬೈಂಡ್ ೧—೦—೦

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CO-OPERATIVE INDUSTRY

WHAT INDIA CAN LEARN FROM CHINA

(PANDIT JAWAHARLAL NEHRU)

(continued from last issue)

GANDHIJI'S CONTRIBUTION

Gandhiji has, I think, done a great service to India by his emphasis on village industry. Before he did this, we were all, or nearly all, thinking in a lopsided way and ignoring not only the human aspect of the question but the peculiar conditions prevailing in India. India, like China, has enormous man power, vast unemployment and under-employment. It is no good comparing it with the tight little countries of Europe which gradually became industrialized with small and growing populations. Any scheme which involves the wastage of our labour power or which throws people out of employment is bad. From the purely economic point of view, even apart from the human aspect, it may be more profitable to use more labour power and less specialized machinery. It is better to find employment for large numbers of people at a low income level than to keep most of them unemployed. It is possible also that the total wealth produced by a large number of cottage industries might be greater than that of some factories producing the same kind of goods.

The objective aimed at should be maximum production, equitable distribution and no unemployment. With India's vast population this cannot be achieved by having big industry only, or cottage industry only. The former will certainly result in much greater production of some commodities, but the unemployment problem will remain more or less as it is, and it will be difficult to have equitable distribution. It is also likely that our total production will remain at a low level and hence standards will not rise. In the present state of India, of course even widespread cottage industry can raise standards considerably above the existing level. Nevertheless they will remain low. There are other factors also which make it almost impossible for any country to depend entirely on cottage industry. No modern nation can exist without certain essential articles which can be produced only by big industry. Not to produce these is to rely on imports from abroad and thus to be subservient to the economy of foreign countries. It means economic bondage and probably also political subjection.

BASIC INDUSTRIES

Therefore it seems essential to have both big industries and cottage industries in India and to plan them in such a way as to avoid conflict. Big industry must be encouraged and developed as rapidly as possible, but the type of industry thus encouraged should be chosen with care. It should be heavy and basic industry, which is the foundation of a nation's economic strength on which other industries can gradually be built up. The development of electric power is the pre-requisite for industrial growth. Machine-making, ship-building, chemicals, locomotives, automobiles and the like should follow. All these, and others like them, are wealth-producing industries and work-producing industries which do not create unemployment elsewhere. Lighter industries should not be encouraged to begin with, partly because the capital at our disposal is limited and required for heavy industry, partly because they are likely to come into conflict with cottage industries and thus create unemployment.

Unfortunately industrial growth in this country has been confined to the lighter industries. The few attempts that our industrialists made to develop heavy industry were effectively scotched by the British Government. British industrialists, thinking of the brave new world to come, were more anxious to preserve their economic stranglehold in post-war India than to help win the war by allowing basic industries to develop there.

(Continued on page 3)

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(*Continued from page 2*)

NEED FOR PLANNING

This ordered development of industry in India and co-ordination between large-scale, medium and cottage industries, can only be achieved by national planning. There can be no effective planning without political and economic freedom. Nor can there be any planning without a great deal of State control. The basic industries and public utilities and transport services should in any event be owned or fully controlled by the State. The measure of control over other industries might be less. But it is desirable that any big industry which might come into conflict with a cottage industry encouraged by the State, should be fully controlled by the State.

The use of electric power has made an enormous difference to industry, and it is now possible to decentralize even big industries. This works greatly in favour of small and cottage industries.

THE CHINESE CO-OPERATIVES

All these considerations apply to normal times. War conditions have, however, enormously enhanced the value of small and cottage industries, and it is here especially that the example of China is of great importance to us. It seems to be ideally suited to war conditions and for resistance to an invader. What has amazed me is the extraordinary production ratio of these industrial co-operatives. The monthly production value is stated to be two times greater than capital investment. This may be due to war factors; nevertheless it is astounding.

The democratic basis of these co-operatives and their development on this basis in this warring world are full of interest and significance. On this basis political democracy may survive; it is doubtful if it can do so on any other basis.

Neither India nor China is now going to have a normal capitalist industrial development. Yet go ahead industrially we must, or we perish. We shall have to find our own way, to seek our own equilibrium. Possibly the future will lead us and others to a co-operative common-wealth. Possibly the whole world, if it is to rise above its present brutal level of periodic wars, will have to organise itself in some such way.

REPRINTS AND BOOKLETS

1.	**Sir Mirza Ismail's Dewanship**	0—2—0
2.	**Small-pox and its treatment in Vedic Times**	0—2—0
3.	**Problem of Wealth**	0—2—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**The Tree of Happiness**	0—1—0
6.	**Winston Churchill**	0—4—0

THE ROTARY

The inauguration of the Rotary organisation in Mysore City by His Highness awakened the interest of some of the public, and some few have a desire to join it.

It is understood that the movement was started by some one in Chicago, with the motto, "Service before self"; that its membership is by invitation and not by application: that to apply for membership is a disqualification: that the subscription is about Rs. 5 or 6 a month being the cost of the meals and tea on the day of the monthly meeting, at which after the meals, one of the members will address the gathering.

We knew that Chicago was famous for pork, and for Al Capone, the king of gangsters. This is certainly a welcome addition to its credit. But to us who have "Universal love" and "Service before self" as the basis of our religion, there is nothing novel in the movement, except the fact of having a five rupee meel when you sit down for service. Or does the word "service" mean hotel service, and not serving man-kind? Then the meals would be appropriate.

Mysoreans who have the urge for rendering service to their fellowmen need not necessarily pine for membership of the Rotary. They are free to found organisations of their own, with the right of inviting or rejecting other members, and need not be carried away by the glamour of inaugural ceremonies of alien institutions.

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The Rationalist.

Monday 17-4-1944.

KALYANA KALPATARU

Unique and distinguished among the Journals of India are the *Kalyan* and *Kalyana Kalpataru* emanating from the Gita Press, Gorakhpur, under the controlling editorship of Mr. Hanuman Prasad Poddar. *Kalyan* is a Hindi Journal devoted to spiritual, devotional, and religious subjects, and Kalyana Kalpataru is its handsome English version.

Some magazines in India are content to deal with topical and ephemeral matters in an ephemeral way. Some seek to become popular by presenting mostly erotic and sensual subjects. Some are learned and intellectual. But these two seek to promote among the millions of Hindus honesty of thought and virtuousness of conduct, devotion to God and serviceableness to fellowmen, and a mental balance which will sustain one amidst the buffetings which form life's daily routine.

In the inaugural number of the tenth volume of the English edition now before us, styled "Sri Krishna Leela number," the story of Sri Krishna's post-boyhood described in the latter half of the tenth Canto of Srimad Bhagavata is set forth in simple and lucid English for the benefit of the thousands of Indian men and women who have to read things in English in order to understand and appreciate them better. The volume is given added charm by numerous illustrations, many of them in tricolour.

That the Bhagavata is not a cock and bull story meant only for imbecile minds, that it is not a story of erotic looseness, but a great piece of literature intent on explaining the Universe and God's ways to men is shown by the following extracts.

In the story of Banasura, Jwara prays to Sri Krishna in the following terms :

"O Lord, Your power is unlimited, You are the ruler of the highest of Gods like Brahma, the soul of all, all-formed, secondless, absolute consciousness, the cause of the appearance, existence and destruction of the Universe, described and inferred by the Vedas, the changeless Brahma, obeisances to You. Time, Destiny, Karma, Jiva, Nature, the subtle elements, body, the vital air pervading the universe, the ego, the eleven senses and the five gross elements, their combination called the subtle body, and the process of mutual causation going on in a cycle between the subtle body and Karma, as between the seed and the sprout, all these are nothing but a projection of Your Maya; I take refuge in You, Who are the total negation of it. O Lord, You assume diverse forms out of mere sport for the protection of the gods and the virtuous and for maintaining the laws of the world and destroying those who transgress the path of virtue and practise cruelty on others. You have taken the present incarnation in order to remove the burden of the earth."

We do not know how many thousands years ago the writer of this description of God lived. We doubt whether any man of to-day, Churchill or Roosevelt, Raman or Radha-Krishnan, can produce a description that could equal it !

In the same episode, Sri Shankara, the protector of Banasura, invokes Sri Krishna in a remarkable passage :

"Lord, You are the Supreme Divinity in the form of transcendent Light hidden behind the incantations of the Vedas, whom men of pure heart realise as all-pervading and stainless as the sky. The sky is Your

navel, Fire is Your mouth, and Water is Your vital energy. The celestial region is Your head, the cardinal points are Your ears, and the Earth is Your feet. The moon is Your mind, the Sun Your eye, and I, Rudra, am Your Ego. The sea constitutes Your bowels and Indra and other guardians of the worlds constitute Your arms; herbs and plants are Your hair, clouds are Your flowing locks, and Brahma the Creator, is Your intellect, Prajapati is Your organ of generation, and Dharma is Your heart. Thus You are the Supreme Person, with whom all regions of the Universe are connected. Lord, You are responsible for the creation, maintenance and dissolution of the universe, alike to everyone, unperturbed, the beloved friend and deity, nay, the very Self of all. You are one without a second, the support of the worlds, as also of the individual souls."

We do not know that any religion or any philosophy has given a better description of God.

The composition as a whole is one which instructs, edifies, and exilts, and is of perennial interest to Hindu readers. As stated in its *phala-sruti*, "Through hearing of the Bhagavata with reverence, Bhakti combined with Knowledge and Dispassion is attained, and through Bhakti alone the sages realise in their heart the Supreme Truth or God. That is why the fruition of the performance of obligatory duties of Varna and Ashrama lies in delighting God. Therefore God, the lover of devotees, should be daily and constantly worshipped through reading or hearing of his sports, chanting of his names and deeds, and meditation on his form. The knot of Karma is a hard knot. Men of discrimination cut that knot with the sword of Divine remembrance. Can there be any soul on earth, who will not delight in the stories of God, which arouse remembrance of God?".

For placing those stories in attractive form before the English-knowing world Mr. Hanuman Prasad Poddar and his associates deserve our best approbation.

or.

SRI YATIRAJA MUTT, MELKOTE

The disciples of the Mutt have elected and secured the consent of Sri Vidwan K. K. Thiruvengadacharyar to occupy the headship of the Mutt. Born in an orthodox family of Melkote, he studied at the Melkote Sanskrit College and the Maharaja's Sanskrit College, Mysore, and after spending sometime in Northern India, worked in the Educational Department as a preceptor in Sanskrit. Retiring a few years ago, he went to Srirangam and settled down there, and is now coming back in response to the pressure of numerous disciples of the Mutt to fill the vacancy in the Mutt caused by the demise of the late learned Swamy. The arrangements for the installation are in the hands of Messrs N. Anandalwar B.A., B.E., and M. A. J. Tirumaliengar, B.A., L.T.

NEW INDIA PLANNING GROUP

A meeting of the Constitutional Sub-Commitee of the New India Planning Group of the National War Front, Mysore City, was held on the 13th., inst. at the Exihibition Buildings. Among those present were Messers C. Narasimhiah, B.A. B.L. M.L.C., Rao Bahadur M. Ramaswamy, G. R. Josyer, M.A, F.R.E.S., A. Venkatesiah, B.A., B.L., F.M.U, M. S. Ramaswamy, M.A., F. C. Devaraj Urs, M.R.A., F.M.U., Noor Hussain M.A., L.L., B., K. Gopolakrishna Rao, B.A., and N. V. Gundappa, B.A., Mr. G. R. Josyer, explained, the objects of the New India Planning Group, and the several topics which the Constitutional sub-Commitee could possibly consider. As a result of the discussion which ensued, it was decided that Mr. A. Venkatesiah should prepare a note on the topic, "Reconciliation of individual liberty with integrity of the State." and Mr. K. Gopalakrishna Rao on "Equal facilities from the Press and Radio to all," for the next meeting of Sub-Commitee.

SIR WILLIAM JONES

VERSED IN 28 LANGUAGES

This learned Oriental scholar had long desired an appointment as Judge of the Supreme Court at Calcutta. In 1783 he gained the accomplishment of his desire, but he died in Calcutta at the early age of 47. In 1784 he founded the Bengal Asiatic Society and was on terms of intimate friendship with Governors-Generals, Warren Hastings, Cornwallis and Sir John Shore. "The following list stating the number of languages which he knew was found after his death on a paper in his handwriting:—Eight languages studied critically: English, Latin, French, Italian, Greek, Arabic, Persian, Sanskrit, Eight studied less perfectly but all intelligible with a dictionary: Spanish, Portuguese, German, Runick, Hebrew, Bengali, Hindi, Turkish, Twelve studied less perfectly, but all attainable: Tibetan, Pali, Pahlavi, Deri, Russian, Syriac, Ethiopic, Coptic.'.

MAN DEALING WITH MEN

Sir K. Seshadri Aiyar was well known for his hard work.

"Once a European head of a department (in Mysore), a lent officer, had undertaken to complete a certain work of great importance within a definite period. However, the progress was slow. Seshadri who was inspecting the progress of the work almost every day warned the officer that it would cost him dear if he did not carry out his promise. The officer said that it was not his fault; and if the Dewan was pleased he would revert to his original British Indian Service. Seshadri was in no mood to put up with such a reply and said, 'Please take note of it, your job will be gone once and for ever. I shall take good care to see that the British Government do not excuse your faults here. You may retire home but never expect service in any part of India, British or Indian.'

"The work was finished in time...The Dewan and the European officer were life-long friends."

SEEING IN THE AIR

Pan-American clipper pilots have found that most of their passengers have surprisingly hazy notions of how far they can see in the air. One passenger, 20,000 feet above Brazil, insisted that she could see the coast of Africa, 1,822 miles away! To set such passengers straight (and help military pilots) PanAm's clipper captains have worked up a handy "vision range" table.

At sea level the curvature of the earth limits the range of vision to 2.9 miles. The formula for determining how many miles an individual can see at higher levels is the square root of his altitude times 1.225. Thus, on a clear day, at 1,000 feet, a person with normal vision can see 39 miles; at 10,000 feet, 123 miles; at 25000 feet, 194 miles. With good visibility a pilot at 25,000 feet can see Germany from the English Channel.

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EMOTIONS AND VIRTUES

(Mr. B. S. RUDRAPPA)

Happiness is for the most part a feeling. Our happiness owes its genesis to a sense of the increase of life. It waxes and is said to be in ebb when our life sustains expansion: it is on the wane and replaced by sufferings when our life undergoes diminution. The two root emotions which are to be enlarged upon are love and hate. From out of the former originate all virtues and from out of the latter spring up all vices. Every virtue is an expression of love, universalised, and established by right reason as a permanent mode of consciousness; every Vice is an expression of Hate, universalised, and established by wrong reason as a permanent mode of consciousness. The principles of "right" and "wrong" are to be made crystle clear by explicit definition for the proper understanding. Evolution is God's plan. It serves as a definite criterion of right and wrong. From the Scientific stand-point of view, that which gives fillip to evolution is Right, that which hinders it is wrong. From the religious stand-point of view, that which is in keeping with the divine will is Right; that which is in antithesis to it is wrong. Both convey exactly the same idea in virtue of the fact that the divine will is nothing short of evolution.

Love extant in a nation as well as a good family brings about union and conduces towards the continuity of the same, whereas hate engenders separation and contributes towards a split and disunion. So long as love continues to exist in a happy family, all the members are united. It acts as an emotion of reverence which is to be paid by a member of a good family to his superiors. It acts as an emotion of affection which is to be exhibited to his equals or a circle of brothers and sisters of his own blood. It acts as an emotion of beneficence characterising him as a benefactor to confer in manifold forms all benefits on his inferiors or dependants. These three emotions spring out spontaneously in the good family,...the family where "Right" feeling abides and prevails, "Love is the fulfilling of Law" in such a family. Where love rules, laws are not needed.

The replica of the same attitudes as assumed spontaneously in the family by "Love" must be reproduced outside deliberately by Virtue while men enter into relations with the general public. The emotion of love as reverence metamorphoses itself into virtues of Reverence, Obedience, Loyalty, Respect, and the like, all fixed attitudes of mind, towards such persons as are spiritually, intellectually, morally, socially, and physically regarded and recognised as superiors. To our equals, the emotion of love as affection transforms itself into virtues of Honour, Courtesy, Fairness, Friendliness, Helpfulness, and the like fixed attitudes of mind. To our inferiors, the emotion of love as beneficence turns into virtues of protection, Kindness, Courtesy. Alacrity of mind to assist, to share with, and the like.

While the emotional aspect of our life, as manifested, is Love, the intellectual aspect of our life, as seen, is Truth. Both are one essentially, as Life is one. Bhishma, a Master of Duty, said that Virtues are "forms of Truth," and that is indubitably so. Truth is very basis of intellectual character, as is Love of moral Character. Love demands the presence of others for expression whereas Truth does not, but on the other hand, it naturally rules the science of our harmoneous relations with others, and thus flowers into virtues. From the Christian view-point, "God is Love" whereas in the Hindu point of view, "Brahman is Truth." Both speak the fact. A nebulous line of demarcation may be drawn between Love and Truth if they are seen from below. If they are seen from above they are one and identical.

(To be continued.)

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THE FUTURE OF INDIAN STATES

(T. S. RAJAGOPALIENGAR, M.A., LL.B.)

At a meeting in Bombay in June 1939 the Princes passed a resolution protesting against the terms on which they had been invited to accede to federation. They said that it was fundamentally unsatisfactory in three directions. The Princes laid emphasis upon the maintenance of treaty rights, contending that a federal legislature might encroach upon them. Though the Governor-General was authorised to protect the treaty rights under the Act, the Princes maintained that the British authority might not interfere just as they did not intervene to prevent British Indian subjects from entering the States in order to conduct campaigns in favour of Constitutional Reforms. They wanted their treaty rights to be scheduled in their instruments of accession. The other two important grounds of disagreement were the administration of Federal Laws within their States and the control of Land Customs.

What is the attitude of the Congress? The resolution passed at Haripur in 1938 no doubt prescribed neutrality in respect of agitation in the States, but left a convenient loop hole for individual leaders to indulge in States Politics. It is obvious that the Congress, in case federation is introduced, wants to be able to form a Central Ministry with a working majority, unfettered by the compromises that coalitions entail. Hence the persistent propaganda. The conflict between the Congress and the States—reached its climax over the affairs of Rajkot. Mahatmaji went to Rajkot and entered upon a fast as a protest against the Thakore Saheb's alleged breach of faith. The Viceroy interfered and then came the Gwyer Award. With characteristic candour Mahatmaji confessed that his method in seeking a solution in Rajkot had—savoured of coercion and had forced the Paramount Power to intervene. On another occasion Mahatma Gandhi reiterated his sentiments thus:

"If the Princes believe that the good of the people is also their good, they will gratefully seek and accept the Congress assistance. It is surely in their interest to cultivate friendly relations with organisation which bids fair in the future, not very distant, to replace the Paramount Power." The terms on which the Princes could buy peace from the Congress are that they shall introduce Responsible Government in their States and also that the States Representatives in the Federal Legislature shall be elected by the people.

Earl Winterton, Lord Zetland and Lord Linlithgow made clear the policy of the Paramount Power. The British authorities would not obstruct proposals for constitutional advance but would assure no responsibility for initiating them.

Not that the Princes are blind to the growing political consciousness in British India and to the changes in times and circumstances. They know that they are facing a crisis in their history. They also are aware that they are exposed to ruthless examination by Politicians and the Press. In the States themselves there is a growing desire by the peoples for an effective voice in the administration. They know all that. But what is to be—granted, whether a "responsive" or a "Responsible" Government,—is the point. The basic requirements of any good Government are invariably justice, fair taxation, speedy redress of legitimate grievances—separation of his privy purse and voice for the people in their own governance and destiny, to be heard through suitable representative institutions.

States like Mysore, Baroda, Cochin, Travancore and Hyderabad have modern and efficient administrative systems which lose nothing by comparison with those of British India. In Cochin, Mysore and Baroda we have ministers chosen from among the representatives of the people. Lesser States possessing the necessary resources are commencing to work in the same direction. If the Princes do not take steps in accordance with current trends and place themselves beyond criticism, public opinion will have an opportunity to express itself and there will be machinery whereby legitimate grievances would be brought to notice and freely and promptly set right. No body will have any sympathy with such a ruler. There remains however a large residue of States too poor to support proper administration much less a recognisable Constitution. The leading Kathiawar States have suggested a solution to get over this contingency by instituting and sharing an agency policy. This could be extended to an agency judiciary, educational service, P. W. D. and a general pooling of revenues to provide for the essentials of progress. States in Central India are thinking of forming into a confederation for administrative purposes. Furthermore, the States differ so much in their character, needs and traditions that it would be unwise, and possible retrograde in effect, if there were an attempt to force them all into the same rigid mould.

(To be continued.)

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THE MYSORE JOURNALISTS' ASSOCIATION

Dr. Moonje, Member of the Council of State, and Founder of the Bhonsley Military School of India, visited the Mysore Journalists' Association last week. Among those present were Messrs P. B. Srinivasan of *Tai Nadu* and K. Jeevanna Rao of *Janavani* from Bangalore, and Messrs Agaram Rangiah, B.A., N. Srinivasamurthy, B.A., K. Gopalakrishna Rao, B.A., N. N. Sastry, B.A., N. V. Gundappa, B.A., and Anantasubbaraya. Welcoming Dr. Moonje, Mr. G. R. Josyer, the President, observed, "Only yesterday I heard people asking whether he would be allowed to leave Mysore without the public having the pleasure of seeing and hearing him. I am glad to find that the public *are* to have that pleasure, and that he is giving us what may be called a "pre-view."

"Dr. Moonje is an elder statesman whose name has wrung in our ears for years past. Like Pandit Malaviya's Hindu University, like Dr. Karve's Women's University, Dr, Moonje's Bhonsle Military School is a national contribution which entitles him to the gratitude of the nation.

"Just as Guru Nanak arose to check the destruction of the Hindu relegion, just as Shivaji arose to stem the tide of Moghul Sovereignty, Dr. Moonje has sought to root out the spirit of defeatism in Hindu minds. We admire his militant spirit, and offer him our tribute of praise for his noble efforts. His presence among us is both an education and an inspiration. On behalf of the Journalists of Mysore I convey to Dr. Moonje our respect for his great personality, and pray for the success of his nation-building endeavours."

Dr. Moonje spent an hour in conversation with the Journalists present, and Mr. Agaram Rangiah, Vice President, stood host to the gathering.

THE MANDAYAM BANKING & INSURANCE CO., LTD.

The Sixth Annual General Meeting of the above Bank was held on the 18th inst. at the registered offices of the Company, under the Chairmanship of Mr. R. Tirunarana Iyengar, Rtd. Assistant Commissioner. The Directors' Report and Audited Balance Sheet were approved, and out of the net profits, after various appropriations, a dividend of 10 per cent was declared to share-holders. Messrs R. Tirunarana Iyengar B.A., M. J. Sampathkumarachar, B.A., C.E., G. R. Josyer, M.A.HONS., M. Venkatakrishnayya B.A., LL.B, R. A. Sampathkumarachar, B.A., and M. Doreswamy Iyengar, B.E., were elected Directors for 1944, and Mr. P. Narasimhachar B.A., Assistant Comptroller, was elected Auditor.

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THE BANK OF MYSORE CASE

In an interesting case just decided before His Honour the District Judge of Mysore, Mr. H. V. Narayana Rao, B.A., B.L., the Mysore Bank has appeared as defendant in a suit filed by the Contractors of its Mysore Branch building in Dodpet square.

The Contractors were the Mysore Engineering Company by its partners, Messrs. Thirumalachar, Ramaswamy and Janardan. They claimed a balance of Rs. 21,794 as due to them for the construction after deducting Rs. 85,000 already paid.

The evidence submitted included voluminous records and a number of important witnesses.

The facts of the suit are that the proposed building was originally estimated to cost Rs. 28.000, and then was increased in dimensions at an estimate of Rs. 53,640. During the foundation stage wells were discovered, and the subsequent alterations increased the estimates to Rs. 1,02,959. In the course of construction the Bank had advanced sums totalling to Rs. 85,000 to the Plaintiffs. After completion of the buildings the Contractors claimed a balance of Rs. 21,794, due on the bills. The bills were checked by Messrs. M. G. Rangiah, Rtd. Chief Engineer, and by Mr. Anantachar, Assistant Engineer, who passed it for only Rs. 80,274. The Bank stuck to that, and claimed the return of Rs. 4,726 out of the sum already paid to the contracting firm.

In the course of a lengthy judgment the learned judge has held that, summarising the objections of the Defendant Bank, most of the objections are untenable. He adds,— "A careful perusal of the reports of Mr. Rangiah and also of Mr. Anantachar shows that their objections with respect to the various items are not that the Contractors have not done the work, but in some of them they were unnecessary and in others they were unauthorised. In the face of the exhibits, most of these objections cannot be entertained.

(*Continued on page 5*)

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clear propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras.

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State. and it is of interest to others as showing how the law is developing in Southern India."

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The Rationalist.

Monday 24-4-1944.

THE BOMBAY DISASTER

While the nation is trying to digest the fact that for the first time in its history the country has been invaded from the north-east, an unparallelled disaster from the Gateway of India in the West leaves it dazed and staggering. That nearly 2000 persons, peacefully going about their work, should be snatched by death or be seriously hurt at one fell stroke, is an unimaginable catastrophe. Human life had never become so dirt-cheap as on the many fronts,—battle-fronts and home-fronts, during this war, in which disasters are piled on one-another as skulls are piled in the necklace of the Goddess of Death.

The millions who go to the battle-field know what they should expect, and meet death half-way. The multitudes who are forsaken by their God and their Governments and, unable to sustain themselves, famish to death as in Bengal, and in many other countries, also know death to be inevitable and a relief from their suffering. The personages who seek to gain time and leap distances by riding air-ships, know also that they may be riding to their death.

But the Sind official who was killed with his three children and left his wounded wife as the sole survivor on a Cashmere mountain-side did not dream of death. Nor did the hundreds, from the Port-Officer and Harbour Master down to the dock-labourer who left home on the fateful 16th, know that death was waiting for them with a thousand teeth and thousand arms.

Tennyson, the poet, wrung to grief by the sudden death of a dear friend, bethrothed to his sister, pictures the desolation that he has left behind, and moans in mournful verse,

"O somewhere, meek, unconscious dove,
That sittest ranging golden hair;
And glad to find thyself so fair,
Poor child, that waitest for thy love!

For now her father's chimney glows
In expectation of a guest;
And thinking, 'this will please him best'
She takes a riband or a rose;

For he will see them on to-night;
And with the thought her colour burns;
And, having left the glass, she turns.
Once more to set a ringlet right;

And even when she turn'd, the curse
Had fallen, and her future Lord
Was drowned in passing thro' the ford,
Or Kill'd in falling from his horse!"

How many unexpecting homes have been left desolate by this Bombay disaster! What Fate is this, and what Divine dispensation works in this way?

And as though the human destruction were not enough, vast property belonging to the public as well as the Government has been destroyed. It should amount to unnumbered crores of rupees, and though covered by the War Risk and general insurance, no Company can be expected to meet even a portion of it and survive.

The enquiring human mind is tempted to enquire, angrily, sorrowfully, or resignedly, the explanation for such hellishness in this world. Has God willed it? Or has man deserved it? Or it just happens and nobody is responsible? A swarm of men and women is just like a swarm of ants, or a swarm of locusts, and no more? If anything happens to the swarm, or a portion of it, it just happens?

Well, it is a heart-breaking, thought-provoking conundrum? Since we are neither a sage nor a prophet, but just a twentieth century editor, we shall make no attempt to solve it.

Editor.

(*Continued from page 3*)

"The original estimate was for Rs. 28,000. This was changed into Rs. 53,000 and odd in the month of April. Later on the foundations were started. As the cost began to increase on account of the changes in the building, the Bank naturally felt anxious and both parties put their heads together as to what all items have to be changed or introduced, in the month of October, and finally a revised estimate was prepared in November for Rs. 1,03,959 to which the cost of the strong room and compound wall were added later on. This was sent for scrutiny to the Superintending Engineer Mr. Garudachar by the Bank Manager Mr. Mallappa, who sent his remarks after scrutiny. I am therefore of the view that except for the items disallowed by me, the plaintiffs are entitled to recover the amount claimed by them as checked and corrected by Mr. D. Krishniengar and passed by the Superintending Engineer, Mr. Garudachar."

"The findings on the issues are that (1) the alterations were authorised by the defendant Bank, and the plaintiff executed the contract in accordance with the instructions of the defendant; (2) the value of the work executed is Rs. 1,05,180, less Rs. 1,735 disallowed; (3) the plaintiffs are entitled to be paid on the quantum meruit principle also; (4) the defendant is not entitled to claim refund of Rs. 4,726.

"The actual value of the suit building will be Rs. 1,03,445. The plaintiffs have been paid Rs. 85,000. They are therefore entitled to the balance of Rs. 18,445 together with interest thereon.

"In the result the plaintiffs' suit is decreed for Rs. 18,445 together with interest at Rs. 6% from 22-6-40 till the date of suit, *viz.*, Rs. 1,568-1-0, in all Rs. 20,013-1-0, and costs and current interest at 6% per annum till the date of payment, against the defendant Bank.

The counter claim of the defendant Bank is dismissed with costs."

Mr. T. G. Shrinivasiengar, B.A., B.L., appeared for the Plaintiff firm, and Mr. M. Lakshminarayana Rao, B.A., B.L., for the defendant Bank.

THE NATIONAL WAR FRONT MYSORE CITY

Under the auspices of the Mysore City Committee of the National War Front a successful public meeting was held at Jalapuri extention on the 16th last, under the Chairmanship of Mr. J. B. Mallaradhya, M.A., LL.B., State Organiser of the National War Front. The meeting was largely attended. After an interesting physical culture demonstration by the members of the Atlas Physical Culture Institute, Messrs. Rao Bahadur M. Ramaswamy, A. Venkatesiah, M.A., B.L., M. S. Ramaswamy, M.A., F. C. Devaraj Urs, and Noor Hussain, M.A., LL.B., addressed the gathering on the aims of the National War Front. Then the Chairman, in an eloquent and inspiring speech explained the needs of the present hard times, and urged the audience to increase all kinds of production and economise resources, to keep courageous under all circumstances, and maintain the morale of the community at the highest pitch. The speech was highly appreciated and with a vote of thanks to the Chair and singing of the National Anthem, the meeting terminated.

MARRIAGES

Mr. R. A. KRISHNA IYENGAR son of Mr. R. Tirunarana Iyengar, Rtd. Asst. Commissioner, with Sow. YADUGIRIAMMAL, grand-daughter of Mr. M. A, Singlachar, Rtd. Manager, University of Mysore, at Sri Rama Temple, Chunchanakatte on Friday the 28th instant.

Sow. SARADAMMA, daughter of Mr. N. Shamiengar, Registrar, High Court, with Mr. M. A. KRISNASWAMY, M.A., son of Mry. Pandit S. Aprameya Iyengar, on the 26th inst. at 958, Lakshmipuram, Mysore.

and

Sow. RANGANAYAKI, sister of Mr. R. A. Sampath Iyengar, B.A., B.E., Assistant Engineer, with Mr. H. O. KRISHNASWAMY B.Sc., Hons., son of Mr. H. O. Narasimhachar, Jodidar,

and

Brahmopadesam of Chi. R. A. KRISHNASWAMY, brother of Mr. R. A. Sampath Iyengar, on Wednesday the 26th inst. at 1402, Krishnamoorthipuram, Mysore.

EMOTIONS AND VIRTUES

(Mr. B. S. RUDRAPPA)

(continued from last issue)

Love spiritually treated means nothing but the realisation of your oneness and identity with all those that come in contact with you. It manifests itself in the myriad forms and through different stages like the force of affinity, Cohesion, Gravitation, greed, desire, ambition and aspiration. In your inquisitive detectives, insideous spies, suspected friends, menacing foes and betraying comrades, there is no other power at work but Love. No other...Government rules the world than Love. Carlyle said, "hatred is inverted Love." Fear is only congested Love because of the fact that it is conquered by Love. An illustration of this, a man walking with a purse of thousand pounds in the woods is full of fear only because of the loved gold. A free man greeting whomsoever he meets enjoys the uniform circulation of Love. Man realising identity with Love is said to attain salvation. Whenever he falls out of harmony with nature, he is subject to sufferings. The very moment he realises his identity and unity with fellow beings he will have all prosperity. The same is well proved by Byron in his "Prisoner of Chillon."

"He prayeth best who loveth best
Both man, and bird and beast.
He prayeth well who loveth well,
All things both great and small."

Love is a vital principal of success. So long as we are in perfect harmony with nature, so long as our mind is in tune with the universe, and we are feeling and realising our oneness with each and all, all the circumstances and environments, even winds and waves will be in our favour. The very moment we are at discord with the All, that very moment our friends and relatives will turn against us; that very moment we shall make the whole world stand up in arms against us. We should therefore, perceive the divine law of Love and put it in practice.

Co-operation is nothing but superficial manifestation of Love. Much about the utility of Co-operation is known to all. As such, this need not be dilated upon. The evolution and success of co-operation depend mostly upon true love and other benign conditions under which it is sure to flourish. In illustration of this, a merchant that does not regard his customers' interest as his own cannot succeed. If his business is to thrive well, he must love his customers. He must observe them with his whole heart.

Bhakti is nothing but supreme love towards God. It is slender silken thread of Love or Prem that binds the heart of a devotee with the lotus feet of the Lord. This is the version of Swami Shivananda. It is spontaneous out-pouring of Love or Prem towards the beloved. It is pure, unselfish, divine Love or shudda Prem. It is Love for Love's sake.

Swami Rama Tirth, direct descendant of Gosain Thulasi Das who was born at Murolivala, a village in the district of Gujaranwala, Punjab, made a Continental Tour and on his return to India, at Mathura, was approached and requested by some of his admirers to start a new Society, but he refused point-blank to do so stating that all Societies working in India were his own Societies and that he would work through them. Presently he closed his eyes in unbounded ecstasy, spread his arms in token of a loving embrace, and with streaming tears, said, throwing a flood of light on his great universal love, "Christians, Hindus, Parsees, Arya Samajists, Sikhs, Mohamadans and all those whose muscles, bones, blood and brains are made by eating the grain and salt of my beloved "Isht Dev the Bharat Bhumi, are my brothers, nay my very self." Tell them that I am theirs: I embrace all. I exclude none. I am Love. Love like light robes everything and all with splendours of light. Verily, Verily, I am nothing but flood and glory of Love. I love all equally.

"I shall shower Oceans of Love
And bathe the world in Joy!
If any dare oppose, wel-come! Come,
For I shall shower Oceans of Love.
All Societies are mine! mine; welcome!
come!

For I shall pour out floods of Love
Every force is mine, small or great,
welcome! come!
O! I shall shower floods of Love.
Peace! peace!

Man imbibing selfishness and egoism is subject to interminable sufferings. Vibrations reproduced by evil emotion in the astral bodies of human beings is cleaned down and qualified by such vibrations as are accompanied by a feeling of gentleness, cheerfulness, forgiveness, which are all characteristics of love. "Hatred ceaseth not by hatred at any time; hatred ceaseth by Love," said Buddha.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

HITLER'S PROVIDENCE

Hitler is alive to-day because, says a report in the *Montreal Daily Star*, a British soldier on the Western Front in the First Great war "didn't like to shoot a wounded man."

The wounded man was Corporal Adolf Hitler who ran away when the "Tommy," Corporal Henry Tandey, led nine men in a successful attack against German machine-gun positions at Menin on Sept. 28, 1918.

Tandey was awarded the Victoria Cross for his outstanding bravery and leadership. He settled down at Coventry after the war and during the last 16 years has worked as a commissionaire in a Coventry factory. Recently, his home was bombed in the ferocious German air attacks against the Midlands city and it was there he related the Menin exploit.

"For several days I and my platoon had held up a large German contingent with our two small Lewis guns," said Tandey, who is the only living N. C. O. with the right to wear the V. C., the Distinguished Conduct Medal, the Military Medal and Mons Star!

* * * *

The Germans had 16 machine-guns, but one by one we picked off the members of the gun crew.

"Eventually we decided to polish these Jerries off, so I rigged up a plank bridge for the others to get across and charge them."

This "rigging up the plank bridge" meant 15 minutes' cool work under a hail of machine-gun fire from the enemy.

"Then we dashed across," Tandey said. "Only nine of us made it. We were hopelessly outnumbered. So I told the boys to fix bayonets and charge. The Germans fled and we took about 37 prisoners!

"The fleeing Jerries were led by a corporal. I was going to pick him off but he was wounded and I didn't like to shoot at a wounded man. But if I'd known who he'd turn out to be...If he'd got off—I'd give ten years now to have had five minutes of clairvoyance then."

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 32] MONDAY 24—4—1944 [PRICE 0—1—6

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THE MYSORE JOURNALISTS' ASSOCIATION

Dr. Moonje, Member of the Council of State, and Founder of the Bhonsley Military School of India, visited the Mysore Journalists' Association last week. Among those present were Messrs P. B. Srinivasan of *Tai Nadu* and K. Jeevanna Rao of *Janavani* from Bangalore, and Messrs Agaram Rangiah, B.A., N. Srinivasamurthy, B.A., K. Gopalakrishna Rao, B.A., N. N. Sastry, B.A., N. V. Gundappa, B.A., and Anantasubbaraya. Welcoming Dr. Moonje, Mr. G. R. Josyer, the President, observed, "Only yesterday I heard people asking whether he would be allowed to leave Mysore without the public having the pleasure of seeing and hearing him. I am glad to find that the public *are* to have that pleasure, and that he is giving us what may be called a "pre-view."

"Dr. Moonje is an elder statesman whose name has wrung in our ears for years past. Like Pandit Malaviya's Hindu University, like Dr. Karve's Women's University, Dr, Moonje's Bhonsle Military School is a national contribution which entitles him to the gratitude of the nation.

"Just as Guru Nanak arose to check the destruction of the Hindu relegion, just as Shivaji arose to stem the tide of Moghul Sovereignty, Dr. Moonje has sought to root out the spirit of defeatism in Hindu minds. We admire his militant spirit, and offer him our tribute of praise for his noble efforts. His presence among us is both an education and an inspiration. On behalf of the Journalists of Mysore I convey to Dr. Moonje our respect for his great personality, and pray for the success of his nation-building endeavours."

Dr. Moonje spent an hour in conversation with the Journalists present, and Mr. Agaram Rangiah, Vice President, stood host to the gathering.

THE MANDAYAM BANKING & INSURANCE CO., LTD.

The Sixth Annual General Meeting of the above Bank was held on the 18th inst. at the registered offices of the Company, under the Chairmanship of Mr. R. Tirunarana Iyengar, Rtd. Assistant Commissioner. The Directors' Report and Audited Balance Sheet were approved, and out of the net profits, after various appropriations, a dividend of 10 per cent was declared to share-holders. Messrs R. Tirunarana Iyengar B.A., M. J. Sampathkumarachar, B.A., C.E., G. R. Josyer, M.A.HONS., M. Venkatakrishnayya B.A., LL.B, R. A. Sampathkumarachar, B.A., and M. Doreswamy Iyengar, B.E., were elected Directors for 1944, and Mr. P. Narasimhachar B.A., Assistant Comptroller, was elected Auditor.

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THE BANK OF MYSORE CASE

In an interesting case just decided before His Honour the District Judge of Mysore, Mr. H. V. Narayana Rao, B.A., B.L., the Mysore Bank has appeared as defendant in a suit filed by the Contractors of its Mysore Branch building in Dodpet square.

The Contractors were the Mysore Engineering Company by its partners, Messrs. Thirumalachar, Ramaswamy and Janardan. They claimed a balance of Rs. 21,794 as due to them for the construction after deducting Rs. 85,000 already paid.

The evidence submitted included voluminous records and a number of important witnesses.

The facts of the suit are that the proposed building was originally estimated to cost Rs. 28.000, and then was increased in dimensions at an estimate of Rs. 53,640. During the foundation stage wells were discovered, and the subsequent alterations increased the estimates to Rs. 1,02,959. In the course of construction the Bank had advanced sums totalling to Rs. 85,000 to the Plaintiffs. After completion of the buildings the Contractors claimed a balance of Rs. 21,794, due on the bills. The bills were checked by Messrs. M. G. Rangiah, Rtd. Chief Engineer, and by Mr. Anantachar, Assistant Engineer, who passed it for only Rs. 80,274. The Bank stuck to that, and claimed the return of Rs. 4,726 out of the sum already paid to the contracting firm.

In the course of a lengthy judgment the learned judge has held that, summarising the objections of the Defendant Bank, most of the objections are untenable. He adds,— "A careful perusal of the reports of Mr. Rangiah and also of Mr. Anantachar shows that their objections with respect to the various items are not that the Contractors have not done the work, but in some of them they were unnecessary and in others they were unauthorised. In the face of the exhibits, most of these objections cannot be entertained.

(*Continued on page 5*)

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clear propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal', Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras.

Rt. Hon'ble Sir George Rankin,
Judge of the Privy Council:

"I am much obliged to you for sending me your book on Hindu Law in Mysore which is a very clear and useful work. It will be of great service to all who have to administer law in that State. and it is of interest to others as showing how the law is developing in Southern India."

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The Rationalist.

Monday 24-4-1944.

THE BOMBAY DISASTER

While the nation is trying to digest the fact that for the first time in its history the country has been invaded from the north-east, an unparallelled disaster from the Gateway of India in the West leaves it dazed and staggering. That nearly 2000 persons, peacefully going about their work, should be snatched by death or be seriously hurt at one fell stroke, is an unimaginable catastrophe. Human life had never become so dirt-cheap as on the many fronts,—battle-fronts and home-fronts, during this war, in which disasters are piled on one-another as skulls are piled in the necklace of the Goddess of Death.

The millions who go to the battle-field know what they should expect, and meet death half-way. The multitudes who are forsaken by their God and their Governments and, unable to sustain themselves, famish to death as in Bengal, and in many other countries, also know death to be inevitable and a relief from their suffering. The personages who seek to gain time and leap distances by riding air-ships, know also that they may be riding to their death.

But the Sind official who was killed with his three children and left his wounded wife as the sole survivor on a Cashmere mountain-side did not dream of death. Nor did the hundreds, from the Port-Officer and Harbour Master down to the dock-labourer who left home on the fateful 16th, know that death was waiting for them with a thousand teeth and thousand arms.

Tennyson, the poet, wrung to grief by the sudden death of a dear friend, bethrothed to his sister, pictures the desolation that he has left behind, and moans in mournful verse,

"O somewhere, meek, unconscious dove,
That sittest ranging golden hair;
And glad to find thyself so fair,
Poor child, that waitest for thy love!

For now her father's chimney glows
In expectation of a guest;
And thinking, 'this will please him best'
She takes a riband or a rose;

For he will see them on to-night;
And with the thought her colour burns;
And, having left the glass, she turns.
Once more to set a ringlet right;

And even when she turn'd, the curse
Had fallen, and her future Lord
Was drowned in passing thro' the ford,
Or Kill'd in falling from his horse!"

How many unexpecting homes have been left desolate by this Bombay disaster! What Fate is this, and what Divine dispensation works in this way?

And as though the human destruction were not enough, vast property belonging to the public as well as the Government has been destroyed. It should amount to unnumbered crores of rupees, and though covered by the War Risk and general insurance, no Company can be expected to meet even a portion of it and survive.

The enquiring human mind is tempted to enquire, angrily, sorrowfully, or resignedly, the explanation for such hellishness in this world. Has God willed it? Or has man deserved it? Or it just happens and nobody is responsible? A swarm of men and women is just like a swarm of ants, or a swarm of locusts, and no more? If anything happens to the swarm, or a portion of it, it just happens?

Well, it is a heart-breaking, thought-provoking conundrum? Since we are neither a sage nor a prophet, but just a twentieth century editor, we shall make no attempt to solve it.

Editor.

(*Continued from page 3*)

"The original estimate was for Rs. 28,000. This was changed into Rs. 53,000 and odd in the month of April. Later on the foundations were started. As the cost began to increase on account of the changes in the building, the Bank naturally felt anxious and both parties put their heads together as to what all items have to be changed or introduced, in the month of October, and finally a revised estimate was prepared in November for Rs. 1,03,959 to which the cost of the strong room and compound wall were added later on. This was sent for scrutiny to the Superintending Engineer Mr. Garudachar by the Bank Manager Mr. Mallappa, who sent his remarks after scrutiny. I am therefore of the view that except for the items disallowed by me, the plaintiffs are entitled to recover the amount claimed by them as checked and corrected by Mr. D. Krishniengar and passed by the Superintending Engineer, Mr. Garudachar."

"The findings on the issues are that (1) the alterations were authorised by the defendant Bank, and the plaintiff executed the contract in accordance with the instructions of the defendant; (2) the value of the work executed is Rs. 1,05,180, less Rs. 1,735 disallowed; (3) the plaintiffs are entitled to be paid on the quantum meruit principle also; (4) the defendant is not entitled to claim refund of Rs. 4,726.

"The actual value of the suit building will be Rs. 1,03,445. The plaintiffs have been paid Rs. 85,000. They are therefore entitled to the balance of Rs. 18,445 together with interest thereon.

"In the result the plaintiffs' suit is decreed for Rs. 18,445 together with interest at Rs. 6% from 22-6-40 till the date of suit, *viz.*, Rs. 1,568-1-0, in all Rs. 20,013-1-0, and costs and current interest at 6% per annum till the date of payment, against the defendant Bank.

The counter claim of the defendant Bank is dismissed with costs."

Mr. T. G. Shrinivasiengar, B.A., B.L., appeared for the Plaintiff firm, and Mr. M. Lakshminarayana Rao, B.A., B.L., for the defendant Bank.

THE NATIONAL WAR FRONT MYSORE CITY

Under the auspices of the Mysore City Committee of the National War Front a successful public meeting was held at Jalapuri extention on the 16th last, under the Chairmanship of Mr. J. B. Mallaradhya, M.A., LL.B., State Organiser of the National War Front. The meeting was largely attended. After an interesting physical culture demonstration by the members of the Atlas Physical Culture Institute, Messrs. Rao Bahadur M. Ramaswamy, A. Venkatesiah, M.A., B.L., M. S. Ramaswamy, M.A., F. C. Devaraj Urs, and Noor Hussain, M.A., LL.B., addressed the gathering on the aims of the National War Front. Then the Chairman, in an eloquent and inspiring speech explained the needs of the present hard times, and urged the audience to increase all kinds of production and economise resources, to keep courageous under all circumstances, and maintain the morale of the community at the highest pitch. The speech was highly appreciated and with a vote of thanks to the Chair and singing of the National Anthem, the meeting terminated.

MARRIAGES

Mr. R. A. KRISHNA IYENGAR son of Mr. R. Tirunarana Iyengar, Rtd. Asst. Commissioner, with Sow. YADUGIRIAMMAL, grand-daughter of Mr. M. A, Singlachar, Rtd. Manager, University of Mysore, at Sri Rama Temple, Chunchanakatte on Friday the 28th instant.

Sow. SARADAMMA, daughter of Mr. N. Shamiengar, Registrar, High Court, with Mr. M. A. KRISNASWAMY, M.A., son of Mry. Pandit S. Aprameya Iyengar, on the 26th inst. at 958, Lakshmipuram, Mysore.

and

Sow. RANGANAYAKI, sister of Mr. R. A. Sampath Iyengar, B.A., B.E., Assistant Engineer, with Mr. H. O. KRISHNASWAMY B.Sc., Hons., son of Mr. H. O. Narasimhachar. Jodidar,

and

Brahmopadesam of Chi. R. A. KRISHNASWAMY, brother of Mr. R. A. Sampath Iyengar, on Wednesday the 26th inst. at 1402, Krishnamoorthipuram, Mysore.

EMOTIONS AND VIRTUES

(Mr. B. S. RUDRAPPA)

(continued from last issue)

Love spiritually treated means nothing but the realisation of your oneness and identity with all those that come in contact with you. It manifests itself in the myriad forms and through different stages like the force of affinity, Cohesion, Gravitation, greed, desire, ambition and aspiration. In your inquisitive detectives, insideous spies, suspected friends, menacing foes and betraying comrades, there is no other power at work but Love. No other...Government rules the world than Love. Carlyle said, "hatred is inverted Love." Fear is only congested Love because of the fact that it is conquered by Love. An illustration of this, a man walking with a purse of thousand pounds in the woods is full of fear only because of the loved gold. A free man greeting whomsoever he meets enjoys the uniform circulation of Love. Man realising identity with Love is said to attain salvation. Whenever he falls out of harmony with nature, he is subject to sufferings. The very moment he realises his identity and unity with fellow beings he will have all prosperity. The same is well proved by Byron in his "Prisoner of Chillon."

"He prayeth best who loveth best
Both man, and bird and beast.
He prayeth well who loveth well,
All things both great and small."

Love is a vital principal of success. So long as we are in perfect harmony with nature, so long as our mind is in tune with the universe, and we are feeling and realising our oneness with each and all, all the circumstances and environments, even winds and waves will be in our favour. The very moment we are at discord with the All, that very moment our friends and relatives will turn against us; that very moment we shall make the whole world stand up in arms against us. We should therefore, perceive the divine law of Love and put it in practice.

Co-operation is nothing but superficial manifestation of Love. Much about the utility of Co-operation is known to all. As such, this need not be dilated upon. The evolution and success of co-operation depend mostly upon true love and other benign conditions under which it is sure to flourish. In illustration of this, a merchant that does not regard his customers' interest as his own cannot succeed. If his business is to thrive well, he must love his customers. He must observe them with his whole heart.

Bhakti is nothing but supreme love towards God. It is slender silken thread of Love or Prem that binds the heart of a devotee with the lotus feet of the Lord. This is the version of Swami Shivananda. It is spontaneous out-pouring of Love or Prem towards the beloved. It is pure, unselfish, divine Love or shudda Prem. It is Love for Love's sake.

Swami Rama Tirth, direct descendant of Gosain Thulasi Das who was born at Murolivala, a village in the district of Gujaranwala, Punjab, made a Continental Tour and on his return to India, at Mathura, was approached and requested by some of his admirers to start a new Society, but he refused point-blank to do so stating that all Societies working in India were his own Societies and that he would work through them. Presently he closed his eyes in unbounded ecstasy, spread his arms in token of a loving embrace, and with streaming tears, said, throwing a flood of light on his great universal love, "Christians, Hindus, Parsees, Arya Samajists, Sikhs, Mohamadans and all those whose muscles, bones, blood and brains are made by eating the grain and salt of my beloved "Isht Dev the Bharat Bhumi, are my brothers, nay my very self." Tell them that I am theirs: I embrace all. I exclude none. I am Love. Love like light robes everything and all with splendours of light. Verily, Verily, I am nothing but flood and glory of Love. I love all equally.

"I shall shower Oceans of Love
And bathe the world in Joy!
If any dare oppose, wel-come! Come,
For I shall shower Oceans of Love.
All Societies are mine! mine; welcome!
come!
For I shall pour out floods of Love
Every force is mine, small or great,
welcome! come!
O! I shall shower floods of Love.
Peace! peace!

Man imbibing selfishness and egoism is subject to interminable sufferings. Vibrations reproduced by evil emotion in the astral bodies of human beings is cleaned down and qualified by such vibrations as are accompanied by a feeling of gentleness, cheerfulness, forgiveness, which are all characteristics of love. "Hatred ceaseth not by hatred at any time; hatred ceaseth by Love," said Buddha.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

HITLER'S PROVIDENCE

Hitler is alive to-day because, says a report in the *Montreal Daily Star*, a British soldier on the Western Front in the First Great war "didn't like to shoot a wounded man."

The wounded man was Corporal Adolf Hitler who ran away when the "Tommy," Corporal Henry Tandey, led nine men in a successful attack against German machine-gun positions at Menin on Sept. 28, 1918.

Tandey was awarded the Victoria Cross for his outstanding bravery and leadership. He settled down at Coventry after the war and during the last 16 years has worked as a commissionaire in a Coventry factory. Recently, his home was bombed in the ferocious German air attacks against the Midlands city and it was there he related the Menin exploit.

"For several days I and my platoon had held up a large German contingent with our two small Lewis guns," said Tandey, who is the only living N. C. O. with the right to wear the V. C., the Distinguished Conduct Medal, the Military Medal and Mons Star!

* * * *

The Germans had 16 machine-guns, but one by one we picked off the members of the gun crew.

"Eventually we decided to polish these Jerries off, so I rigged up a plank bridge for the others to get across and charge them."

This "rigging up the plank bridge" meant 15 minutes' cool work under a hail of machine-gun fire from the enemy.

"Then we dashed across," Tandey said. "Only nine of us made it. We were hopelessly outnumbered. So I told the boys to fix bayonets and charge. The Germans fled and we took about 37 prisoners!

"The fleeing Jerries were led by a corporal. I was going to pick him off but he was wounded and I didn't like to shoot at a wounded man. But if I'd known who he'd turn out to be...If he'd got off—I'd give ten years now to have had five minutes of clairvoyance then."

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"But now I reckon they would have esteemed it more if I'd bumped the blighter off", he said. "When I see the helpless women and children up here that he has wounded, I am sorry for my compunction!"

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This book is most suitable for non-detailed study in the higher classes of Secondary Schools."

ಪಂಚಾಚಾರ್ಯಪ್ರಭಾ:

"ಈ ಗ್ರಂಥವನ್ನು ರಾಜಧಾನಿ ನಿವಾಸಿಗಳಾದ ಮು॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ. ಎ., ಎಫ್. ಆರ್. ಇ. ಎಸ್,. ಈ ಮಹೋದಯರು ರಚಿಸಿರುವರು. ಇವರು ಇಂಗ್ಲಿಷ್ ಮತ್ತು ಕನ್ನಡ ಭಾಷೆಗಳಲ್ಲಿ ಅಸಾಧಾರಣವಾದ ಪಾಂಡಿತ್ಯವನ್ನು ಪಡೆದುಕೊಂಡು ಅನೇಕ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿ ಲೋಕವಿಶ್ರುತ ಕೀರ್ತಿಶಾಲಿಗಳಾಗಿರುವರು. ಇವರ ಗ್ರಂಥರಚನಾಶೈಲಿಯು ಪಾಶ್ಚಾತ್ಯರನ್ನೂ ಸಹ ತಲೆದೂಗಿಸಿರುವುದು. ಇಂಥ ಅದ್ಭುತಶಕ್ತಿಯುಳ್ಳ ಈ ಮಹೋದಯರು ನಮ್ಮ ಕನ್ನಡಿಗರ ಉಪಕಾರಕ್ಕಾಗಿ ಮೇಲ್ಕಂಡ ಗ್ರಂಥವನ್ನು ರಚಿಸಿರುವರು. ಭಾಷಾ ಶೈಲಿಯು ಬಹು ಗಂಭೀರವಾಗಿಯೂ, ಮನೋಹರವಾಗಿಯೂ, ಪ್ರಸಾದ ಗುಣಯುತವಾಗಿಯೂ ಇದ್ದು ವಾಚಕರ ಮನಸನ್ನು ಆನಂದಾಬ್ಧಿಯಲ್ಲಿ ಮುಳುಗಿಸುವಂತಿದೆ."

ಬೆಲೆ ೦—೮—೦ ಖದ್ದರ್ ಬೈಂಡ್ ೧—೦—೦

"ವ್ಯಾಪಾರ"

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ಮು॥ ರಾ॥ ರಾವ್‌ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ. ಎ., ಎಂ. ಆರ್. ಎ. ಎಸ್.

"I find the book to be a desirable addition to modern kannada literature." ಬೆಲೆ ೦—೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರ ಪಟದಿಂದ ಕೂಡಿದೆ.
ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 33] MONDAY 1—5—1944 [PRICE 0—1—6

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REJUVENATION METHODS IN AYURVEDA

The subject of rejuvenation has, of late, been very prominently brought to the notice of the general public, specially since the visit to this country of Dr. Serge Voronoff, the famous rejuvenation expert.

Man cannot avoid old age; but who is there that does not want to be kept young all his life? To live long, and to be kept in perfect health to the very last has been the aim of all physicians and experts from time immemorial,—from the time of the Vedas, of Manu and of Yayati and Mandhata, down to the present materialistic age. The ancient Ayurvedists tried to solve this problem, even as the modern scientists are doing now. Man has been doing his utmost to increase his span of life; but the extra years added must also be years of health and vitality.

It is here that Ayurved comes in with its various methods, the use of Rasayanas and of Bajeekaranas for prolonging human life and at the same time keeping up the youthful vigour. I would not go here into details regarding the causes of premature old age that we see all round us now. Suffice it to say, that the principal cause is that advent of modern civilisation—the ultra modern mode of living, the constant hankering after wealth and power with its accompanying worry, the total absence of any control over and abuse of the five senses, and more particularly the thousand and one luxuries leading to artificial excitements of the sexual instincts. Dr. Voronoff is also of similar opinion when he says that "because of the unhealthy conditions of modern civilised life, the deterioration of the human race and several other factors, most men were not able to attain the full term of their allotted span of life.

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As a matter of fact, Dr. Voronoff is so sanguine about his method that in an interview that the gave at Bombay (as published in the Amrita Bazar Patrika) he is reported to have said that, all human progress was due to the triumph of man over Nature and though as a scientist he objected to indulge in phantastic prophecies, he felt it was safe to say the day was not far distant when it would be in the ordinary course of events for men to live the age of 200 years, and that he could well visualise the time when every big town would have its own monkey farm with its hospital attached to rejuvenate the aged and the infirm.

What the modern scientists are trying to do now with the help of "monkey glands", the ancient Ayurvedist did with vegetable and mineral drugs, as also with animal products. Nay, they did more. They did not wait for old age to come upon us. They laid down specific rules regarding diets and the mode of living,—even specifying the change to be made of them according to the different seasons of the year. If we live according to their advice, we would not be susceptible to so many ailments as at present, and at the same time we would be able to retain our vigour even in advanced age.

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"Almighty God, by whom alone kings, rulers and princes decree justice; and from whom alone cometh all counsel, wisdom, and understanding; We, Thine unworthy servants, here gathered together in Thy Name, do most humbly beseech Thee to send down thy Heavenly Wisdom from above, to direct and guide us in all our consultations; and grant that we having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be to the glory of Thy blessed Name, the maintenance of true Religion and justice, the safety, honour, and happiness of the King, the public wealth, peace, and tranquillity of the Realm, and the uniting and knitting together of the hearts of all persons and estates within the same, in true Christian Love and Charity one towards another!" The authorship remains a mystery.

WAR PROFITEERS

"The wars of civilised nations make very slow changes in the system of empire. The public perceives scarcely any alteration but the increase in debt; and the few individuals who are benefited are not supposed to have the clearest right to their advantages. If he that shared the danger enjoyed the profit; if he that bled in the battle grew rich by the victory, he might show his gains without envy. But at the conclusion of a long war, how are we recompensed for the death of multitudes, and the expense of millions, but by contemplating the sudden glory of paymasters and agents, contractors and commissionaries, whose equipages shine, like meteors, and whose palaces rise like exhalations?" Dr. SAMUEL JOHNSON.

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"I hold that the capital agent in determining finally the question whether our power in India is or is not to continue, will be the will of the 240 millions of people who inhabit India. The question who shall have supreme rule in India is, by the laws of right, an Indian question, and those laws of right are from day to day growing into laws of fact; our title to be there depends on a first condition that our being there is profitable to the Indian nation, and on a second condition that we can make them see and understand it to be profitable...It will not do for us to treat with contempt or even with indifference the rising aspirations of this great people." W. E. GLADSTONE.

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The Rationalist.
Monday 1-5-1944.

FOREIGN ARTISTS

Some 103 years ago when Sir Francis Chantrey, the famous sculptor, was doing a bust of Lord Melbourne, the Premier, the latter asked him about a suggestion of Prince Albert, the husband of Queen Victoria, that Foreign Artists should be invited to help in decorating the Houses of Parliament. His remarks Lord Melbourne conveyed to the Queen in the following words: "It may give the Prince some idea of the national feeling which Prevails here when he is told that Lord Melbourne upon asking Sir F. Chantrey what ought to be done if foreign artists were employed to paint the Houses of Parliament received from him the following answer; "Why, their heads ought to be broken and they driven out of the country, and old as I am, I should like to lend a hand for that purpose."

In commending the above to the attention of Mysoreans we are inspired by no violence against foreign artists. It was alright for artist Chantrey to feel vindictive about the idea of foreigners being brought to supplement or supercede local architects. But Premier Melbourne's letter to the Queen shows that even he as a statesman felt no less violent about such an idea.

We however, in Mysore, for the last two decades or more, have been supinely tolerant of foreign artists being given the run of the State. Krumbeigle, Alderton, Schmidt, Cousins, Koenigsburger, anybody with a white skin and quarter sheet of recommendation as a so-called artist in search of a living, has been placed on a pedestal and the public made to obey their nods.

And this is the country where the Temples of Halebid, Somanathpur, and Belur, Gomateswara's Statue, and impregnable fortresses and ideally-laid towns and centres of pilgrimage, which are a standing monument to the greatness of local artists, should put to shame any foreigner who might impose himself on us as the pink of perfection.

Assuming that the men so hired are really masters in their arts, if they really do good work, the State or its people can take no pride in it, because it is not their work.

And if they do bad work, no disgrace attaches to them, but we are the sufferers, and to us remains the shame.

These reflections are forced on us by a recent instance of artistic carelessness in this City which has landed the authorities in a muddle, and roused in the citizens the little impotent indignation they are still capable of, we mean the fiasco about the Circle named after the present Dewan. For years past a high road was planned bearing the name of H. H. the late Maharani Regent, to stretch from the Law Court Buildings to the Bangalore-Nilgiri Road. Tens of thousands of rupees have been spent and much work wasted and much inconvience caused in order to give the road an impesing width. And an important junction in the road was conceived as a Circle by the Government's Artistic Expert, and named appropriately after the present Dewan in recognition of his contribution to the improvement of the City when he held the important office of its Civic President. But now, with the sanction of the same Artist-Expert, a structure has taken shape, which mars what has been planned for a decade and renders the name of "Circle" a sad joke!

That the public should be impotent about such matters is to be regretted. That the Government too should condone, ignore, permit, and feel powerless to rectify the errors and punish the men responsible, artist or otherwise, is amazing. Whether such things can conduce to their own self-respect, and what impressions derogatory to Government's good name they will create in the minds of the public, should be matters of serious consideration to those engaged in maintaining Government's dignity, enforcing its discipline, and extending its popularity. *Editor.*

THE MYSORE POWER AND LIGHT

Complaints have reached us that some of the Metre Inspectors in Mysore City are rude, insulting, and insolent in their behaviour towards house-holders. In most cases it is not possible for the male members to wait for the arrival of these men and receive them with open doors. And in the absence of the male members these men treat the women-folk with arrogance and rudeness. The public cannot and will not tolerate this. The Department ought to warn these employees that they should not treat house-holders as their servants, and that if they give offence to the consuming public they shall be punished. Metre-readers are not superior persons. Neither their work nor their salary is anything to be proud about. They are as much common men as any other citizen. Therefore they ought to behave with due courtesy towards house-holders. And if the men of the houses are absent and only women are present, they have to behave with all the greater care. If they don't, they bring disgrace to the Department, and provoke the public to indignant protests. We trust that the Head of the Department will look into the matter and do the needful.

Ed.

MARRIAGES

Sow. RANGANAYAKAMMAL, daughter of Mr. D. L. Acharya, B.A., Rtd. Dy. Registrar, High Court, with Sri. M. D. SINGLACHAR, second son of late M. D. Venkatachar, on Wednesday the 26th last at Melkote.

Sri. B. H. VEERANNA SETTY, nephew of Mr. Bhandi Sreerangaiah Setty, with Sow. RUKMINIAMMA, daughter of Mr. K. Venkataramana Setty, Tarikere, on Friday the 28th last. at Tarikere.

Mr. H. L. LINGARAJ URS, grand-son of Late Lokahitaishi H. Nanjundaraj Urs, and nephew of Mr. H. L. Devaraj Urs, Durbar Bakshi and Hon. A. D. C. to H. H. The Maharaja, with Chi. Sow. NAGARATNA LAKSHAMMANNIAVARU, third daughter of Rajasabhabhushana Lt. Col. A. V. Subrahmanyaraj Urs, at Lakshmipuram, Mysore on Friday the 28th last.

Sow. DURGA BAI, daughter of Rajavydya Pandit P. H. Chandrabhan Singh, Mysore, with Mr. N. DURGA SINGH, Jamadar, Mysore Lancers, Bangalore, on Sunday the 30th last at Mysore.

Sow. SUBHADRAMMAL daughter of Mr. L. S. Raju M.A., B.L. M.L.C., Bangalore, with Sri. B. C. SAMPATHKUMARAN, B.SC., on Sunday the 30th April at "Sita Vilas," Basavangudi, Bangalore.

AND

Sow. RUKMINI, third daughter of Mr. C. Narasimhaiyya, B.A. B.L., M.L.C., Mysore, with Mr. M. LAXMINARAYANA, B.A., son of Mr. M. Subrahmanyayya, on Friday the 5th May, at Lakshmipuram, Mysore.

THE NATIONALIST PARTY PROPAGANDA

In connection with the Dt. Board Elections, the Nationalist Party have set up candidates for all the places in the Mysore and Mandya Districts, and in a few constituencies in the other Districts.

Messrs. T. S. Rajagopaliengar, K. C. Subbanna, S. Srinivasiengar, S. Sundara Rao, and T. Krishna Rao have toured the Mysore District intensively, arranging meetings and explaining the objects of the party and enlisting members. Messrs. Rajagopaliengar and M. C. Linge Gowda, the Organisers of the Party, have finished touring the State. Many thousands have become members. Throughout they are reported to have received good and enthusiastic reception. The processions arranged and the pendals errected were in themselves signs of the popularity of the party.

People have learnt the futility of mere obstruction, and the unreliability of fulsome promises made at the time of election for vote-catching purposes as the results of some of the Town Councils have already shown, as in Nanjungud, Mandya, Turuvekere &c. The new Party has provided the public with an alternative platform to sheer obstructionism, and has made considerable head-way in a short space of time.

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THE FUTURE OF INDIAN STATES

(T. S. RAJAGOPALIENGAR, M.A., LL.B.,)

But one might ask that good Government is no substitute for self Government. The answer is easy. We have to make a distinction between British India and the Indian States. In British India it is a question of gaining independence from a foreigner, whereas in a native state Kingship has become part of our tradition. That is why Sjt. Rajagopala Chari and others have stated that Civil disobedience and other ultra Constitutional methods are not necessary for an Indian State. The interest of the ruler is identical with that of the subjects. It is said:

प्रजासुखं सुखंराज्ञां प्रजानां च हितेहितम् ।

नात्मप्रियं हितं राज्ञां प्रजानां तु प्रियं हितम् ॥

He is one with us and is your own kith and kin. The general tendency of the monarchy in Western Countries since the revolution of 1688 is plain enough: it is uniformity in the direction of eliminating from Government the personal will of the Soverign and substituting for it an official will determined by a *ministry—responsible to the* representatives of the people. But our conception is different. We think of the King as a descendant of God. We speak of:

"नाविष्णुः पृथिवीपतिः"; राजा प्रत्यक्षदेवता; राजा कालस्य कारणम्.

Our Vedic and Post-Vedic Text Books also support such a view. Manu says:—

बालोपि नावमन्तव्यो मनुष्य इति भूमिपः ।

महती देवताह्येषा नररूपेणतिष्ठति ॥ [Chapter 7 (8)]

Again he says—

मोहाद्राजा स्वराष्ट्रं यः कर्षयत्यनपेक्षया ।

सोचिरात् भ्रश्यते राज्याज्जीविताच्च सबांधवः ॥

The same view is supported by Narada Smrthi, Santi Parva, Artha Sastra and Sukranitisara. The King's divinity is no charter for licence. Sukra makes a distinction between a good ruler and a wicked ruler, the former alone being a part of the Gods.

योहिधर्मपरो राजा देवांशोन्यश्च रक्षसाम् ।

अंशुभूतो धर्मलोपी प्रजापीडा ततोभवेत् ॥

The King according to our Text Books and traditions, is not above Dharma, but he is its servant. Dharma is the King of Kings. The Taitireeya Sruti says:—

धर्मो विश्वस्य जगतः प्रतिष्ठा ।

It is the solace of the entire world. Dharma does not solely mean law but it includes religion, morality, righteousness, duty and justice. Manu puts it:—

धर्मएव हतो हन्ति धर्मोरक्षति रक्षितः ।

In this view of the matter the King, who would be the father of his people must satisfy himself that all classes of his subjects are given their fair share in the benefits of his rule and that his privy purse kept separate from the State revenues. So long as the King fulfils their functions it would be hard indeed for party-worship and fuhrer worship to take root. The King is of no class being above classes; he is as much akin to the worker in the mine and the labourer in the field as to the highest nobility. He can have no party bias, for his only bias is towards the whole people.

In the above view of the matter, a "responsive' rather than a "responsible Government" is all what is needed for an Indian State provided good Government exists. Probably this was the reason why Mr. Bhulabhai Desai, as an adviser to the States, invited the Princes to stand on their rights; to demand that the Instruments of Accession be called treaties; to oppose any reference to state Subjects in the new Bill soon to become an Act. This advice was elaborated later in an address given to the Mysore Bar Association. Mr. Desai declared that the position of our Indian State, according to international law, was that of a monarchical state, the source of all power and authority whose will was law.

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